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Physical Bife---The Beimaey Department in the School of Yuman Beogress

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NO. 30.

SPIRITUALISM INDEPENDENT OF THE value of the Amendment, he says: "It will re-CHRISTIAN CHURCH.

For Mind and Matter.

VOL. 1.

fanatics is the most cruel and infamous religion that ever cursed and destroyed mankind; rightly interpreted by plain people of common sense, it is the most humane, beneficent and merciful religion

FRIEND ROBERTS:-The above, quoted from the Free Thinker of this coast, is true only of that side of Christianity (so-called) which this editor approves, I shall call the latter the progressive side of humanity. There is not one good thing which the churches claim as belonging to their religion, but that it is there because inseparable from humanity, and is found, in some form, where Christianity was never known. To call all these good things that are found in all lands, among all peoples, "Christianity" is robbing humanity to build up a sect, and a hydra-headed one at that. What you say of an attempt to attach Spiritualism to Christianity is not only true, but it has been tried before and many times. Over seven years ago I attended an anniversary meeting at Watkins, New York. This spirit was manifest all the way through the meeting by the Spiritualists themselves. There was a Professor somebody there who had been a Methodist minister, and a great deal of deference was paid to him. At dinner this ex-minister said that many in the churches were accepting the facts of spirit communion. There was one speaker there who made it a point, all the way through, to battle with this spirit of concession, and while the others seemed pleased with the above statement, she asked, "What good will it do us or the cause, if they accept the facts and repudiate the philoso-I would rather have one convert from the honest, thinking outsiders than half a dozen halfconverted church people, for the former will not try to control the movement, and the others will." This speech did not please those who were acting on the cut and trim policy, and this, with much more of the like, so offended them that, in the report of the meeting she was not even referred to. Some six years afterward another meeting was held at the same place, in which Spiritualists, Infidels and others participated, and they then had a specimen of the beautiful spirit of those religionists they had tried to conciliate. Some of those present wished to know for themselves what it was that caused E. H. Haywood's imprisonment, and so purchased the book for the purpose of finding out; and those who dared to supply this legitimate de-

mand were arrested by that rep esentative of the Young Men's Assassination Association, Anthony stock. Mark, the book was not sold promiscrously, but only to such as desired, or pretended that they did, to know what it was for, the sending of which through the mails a fellow-citizen had Then, ind

That the Y. M. C. A. has many members o good intent, I do not doubt, but, so far as the nurposes of the leaders are concerned, the name should really one of the Herods of the nineteenth century, and seeks to strangle each new-born truth while

such fearless workers as yourself are

state us in our blood-bought inherit-

But why is it that Spiritualists do this thing Why defer so much to the claims of the church ociety, and by a straightforward course demand (in deeds) the respect which they will never ge through concession. All this persecution of physical mediums comes from this cause. They are thus doing the work of the visible and the invisible church, with the hope of thereby gaining the approval of a large, intelligent and wealthy class, who believe in, but have never affiliated with Spiritual- velope." ism publicly, who will join our ranks, and we shall prosper three-fold more, organically, than, as yet, has ever been our fortune.'

A copy of the above quotation I find in Our Age, of Battle Creek, Mich., published October 24. 1873.

together with the following editorial comment: Spiritualism will prosper because of accessions from the wealthy and intelligent. Indeed! and is that the class you are after? Well, let me tell you that we shall prosper because of large accessions from the ranks of the poor, the crushed, the downtrodden, the outcast; and these are the classes we want, for they will bring the power of the angelworld with them; the angel-world that has ushered in this era for the express purpose of redeeming the despised and the oppressed. "The wealthy and intelligent." What kind of intelligence? and when did the wealth of the wealthy bless humanity as such? Heaven deliver me from such Spiritualism, for the recording angel of progress has written

I find also the following in the number issued July 17, 1874. "The Woman's Journal is trying to defend itself from the charge of being largely aided in the suffrage movement by the liberal and spiritualistic element, by stating that the leading Churches in the State of Michigan, (the State then under consideration) were leading men in the woman suffrage movement." The editorial comment is, "The church tries to beat the brains out of every new movement, and, failing in that, takes

to hugging all real life out of it."

And if Spiritualism is tacked to churchianity, the above will be as true of it as of other things that have been taken into its embrace. All real life will be smothered out of it. An uncompro mising worker once went to a hall in Buffalo. N. Y., where a few of the faithful were accustomed to meet—went in company with an aged lady who was more loving than logical. On their wav thither this good woman told the other of going to the Unitarian meeting, and that the minister invited all forward to partake of the bread and wine, said it was only done as a token of remembrance, and all.even Spiritualists, had a right to participate and the good mother seemed to rejoice that we had become so respectable that we could get such recognition a respectable church. But what was the reply? "And this is why our own meetings are so poorly

attended. Those who should be with us are supporting just such liberal ministers, and leaving our workers to starve. Such half-way concessions do us more harm than the most determined opposition; and this, because so many of us are weak enough to feel honored by such recognition. For my part, when we hold a festival in memory of mas Paine, or of the anniversary of Modern Spiritualism, and the churches feel honored in being invited, then I shall feel honored in being invited to their festivals, and not before.'

Such plain talk was not exactly relished, but is it not the true position to take? Let us make all needed concessions to the weakness of others, but should we not do it in the name of humanity, ever resisting, firmly but quietly, any and every thing asked or demanded in the name of churchianity? And now, to show what these same Christians are aiming at, I will make some extracts from the Christian Statesman, published in the interest of "The God in the Constitution party," that which the leaders have pledged their means, their honor,

held in Cincinnati, January 21, and February 1, did in the days of European her 1872. In speaking of the legal effect and practical was born in the North of Wales.

strain the States of the Union from unchristian legislation." "Give us the amendment "The Christian religion falsely interpreted by Court of the United States on the ground of its unown; but, being ignorant of the laws of life, think
natics is the most cruel and infamous religion constitutionality." "May God grant that they testify to the truth when they inform us that the question of human liberty has been, in tears | which is excluded for the want of space. and blood?

wade through tears and blood to accomplish their as the earth produces imperfect men and women, end, if it can be done in no other way? In March, it will be attended by imperfect spirits, always on 1873, we find the following:

suffice, because it is not an accurate expression of with them as we do with each other, weigh carethe true character of the Commonwealth. We are fully what they give and accept that which is a Christian Commonwealth. The distinctive in- good. stitutions of Christianity have been incorporated into the frame-work of our government.

"That these institutions may be covered, authenticated and protected by the fundamental law of which had a beginning must also have an ending." the State, that law should contain an acknowledg- O wonderful conclusion! O ye wise expounders of ment not only of the sovereignty of God, but of Jesus Christ and the authority of the Christian re- which I am writing this article, and trace it to its ligion." And in a foot note he adds: "Mere deism will not save nations any more than it will

save men. We must have Christianity.' I make the above quotations to show those among is who are so ready to persecute our mediums, if they do not comply with such demands as will recommend us and ours to the notice of church respectability, I do it to show them what to expect if what they seek to do is accomplished. The church will then control the avenues of communication, and is so vast that the finite mind cannot comprehend all spirits and mediums who do not conform to it. How then shall we hope to understand the opheir standard, will be shut out.

Do we desire such a consummation as this? No: thousand times, no!

Yours for plain truth, LOUIS WAISBROOKER.

MIND AND MATTER.

No. 5.

Matter is only the expression of mind. The Infinite Mind is the All-Father of everything in existence, performing his wonderful works through he process of natural law, mutation, or evolution which is silently bearing us along the stream of time unceasingly. Finite minds need not, therefore, be expressionless. To the contrary, we see on every hand wonderful creations of genius which are the expressions of the minds of men, assisted by angels. Man lays hold of the elements of nature the expressions of the Deific Mind—and fashions them into monuments of grandeur, gifts of love, been imprisoned. And has it come to this? May and implements of usefulness for peace and war, end is not yet. Two or three links in the immeaswe not even inform ourselves as to the true nature according to his will. And when he has completed of the crime, so-called, for which the church wields his earthly task he still exercises his heavenly gifts ages, are all that we can discover; yet the chair ending a helping hand to friends still remaining on earth

life into devious ways by trivial things, among which there is none more potent than the associatiou of ideals, the catenation of which, link by link, chains us to the formulas of the society in which we move. Here is a little eight-year-old Vermonter who, by Assassination, instead of Christlan, for it is associating with older boys, has become clamorous for a rubber ball, and thinks with that addition to his other implements of childhood, his outfit for the voyage of life will be complete. But his mother

"Oh! the shortsightedness and folly of childhood. Simply because they are not sufficiently strong and How happy, yes unprofitable, to always reself-reliant to repudiate the false standards of main thus simple! Better to progress than to ride upon life's ocean in a blissful calm, even if cast upon the breakers of hard experience, buffeted with empest and storm, or cast violently upon the shore. Surely, the butterfly portion of society cannot appreciate a real sanguinary battle of life, nor progress properly during the present existence. Will they have to be re-incarnated in order to de-

To which I reply: "No." Yet they may find i necessary to fill the blank in life's history by a return to earth as an attendant spirit. or guardian angel, of some poor struggling mortal, and thus be richly rewarded for assistance rendered to a child f earth, by making personal amends for the past. Such a spiritual presence may account for the ease and grace and refined tastes and deportment of many a child in the humblest walks of life. We are all but little better than overgrown children. driving in hot haste after that which is liable to prove an injury rather than a benefit.

But the advocates of re-incarnation, some of them t least, claim to remember having had a pre-existence upon the earth, and against the declaration of memory, seem to think there is no appeal; as if it were folly to suppose that memory can ever be reacherous, or receive false impressions. Yet I hink this may be proven by some of my own peculiar experiences. In fact I am living two earthly xistences at the same time, one by day and one by

During the silent watches of the night, when all nature is at repose and the cares and anxieties of life are forgotten, my angel friends take me with them to distant localities—sometimes for the purose of enlarging my experience—sometimes to employ my faculties of mind for the purpose of assistng others in solving some difficult problem. Many times have I been thus taken to the "Far West" to superintend the erection of buildings in new cities. where architectural skill was at the time in great demand. There is somewhere a small manufacturing town, which I have never been able to locate, that I have visited in this way many a time, for the ive machinery connected with flouring mills, saw nills, foundries, etc., in devising the best method of effecting extensive repairs and improvements, alvays going by the same route, and for several miles pefore reaching the town, traveling along the western bank of an ordinary sized river, and crossing a

oridge to the mills which are located on the east ide of the stream. In like manner have I visited a rural district in Sweden, always stopping at a public house in a we shall have ascended to the sphere now occupied small village, from which I take an hour's walk into a farming district, where I find friends whom go to visit.

In like manner I also sometimes visit Scotland, with this difference: To the latter place my tran-sit is always made by an old-fashioned sailing vessel, and the place visited is an old Scottish residence near the sea. But when my last visit to the venerable mansion was made its present owner had just erected a new house in front of the old one, in extensive grounds, and was that night holding gay party (house warming), and a more enjoyable season I never witnessed. These places have become as familiar to me as the haunts of my childhood, and the persons visited, male and female seem like old companions and schoolmates. When there it seems as if I had always lived among them, but had been away a few years and just re

turned. Is this an evidence of re-incarnation? Does i prove that I have already lived several earthly ex- earthly career. stences? I might possibly think so, if I had no knowledge of the laws of nature; but now, my opinion is, that the two last places named have been in possession of a long line of ancestry and kinsmen. I know my ancestor, John Thompson, principles adequate for the production of all forms

The little I have learned of spiritual things and | tained a sufficient degree of heat to keep its soil, | her, for she is of that negative, sensitive nature that | thought what I was doing, and as I began to think the laws of life is sufficient to prevent me from embracing the re-incarnation fallacy. But it is natural we ask, and an appeal will be directly from any to suppose that there may be many honest souls in the question whether we are, and are to be in all they remember of having lived more than one our parts, a Christian nation, may not be solved as earthly existence. Much more might be said here

Spirits are only disembodied men and women-What is the above but a declaration that they will not all perfect—not all even truthful. Just so long that here the great wave of human beings culmi-873, we find the following:

"A mere acknowledgement of God will not lect of the natural and useful; hence we must deal

> But we are told by some of the grave philosophers of the new era, that re-incarnation is the only evidence we have of immortality; because, "that natural law! Come now, take the paper upon source, as an expression of the infinite mind. You might as well take a drop of water from the Atlantic and trace it back to pre-Adamite clouds and vapors, with the idea of fixing the date of its creation. The word create is a misnomer. All things in existence are emanations from Deity—without beginning, without end. The culmination of scientific ignorance is to ignore or denounce as impossible all things not understood. The area occupied by space erations going on in space sufficiently to say with certainty that such or such a thing is impossible? A man builds a residence and fixes upon it the date of its erection. But who shall fix the date of the materials of which that house is composed? Can a single grain of sand or a fibre of timber selected as a substance which ever had a beginning, and must, therefore, have an ending? A bird, just now, picked up a grass seed. Whence came that seed? You reply from a real of the reply from a real of the reply from a real of the real of You reply, from a previous growth of grass, and that from a previous seed, and so on, until you go back to the period when a solar system existed in chaos—farther you cannot go. Look again: a hawk comes along, saying to that bird with the grass seed in its beak, "you are mine," and devours the bird; but the seed falls to the ground, takes root and grows.

Look again: An ox comes along and says to the grass, "You are mine," and devours it; but presently man lays his hand upon the ox saying, "You are mine," and the ox becomes food for man. By and by the man dies, his flesh decays, and furnishes nutriment to the flowers of the field, whose aroma perfumes the air, and whose honey is gathered by the bee and becomes an article of consumption to furnish the table of some mortals; but the urable chain which encompasses the cycles of the is unbroken, reaching away into immensity, from

The seeming metamorphism of all material But we are often turned from the great highway of things through the mutation and evolution neces sary to a universal progression, has caused much unnecessary alarm in the minds of men, as if they were about to lose their identity; but the law of identity is as inexorable as fate. Individuality is nature's indelible signet, and where she sets her royal seal, lines are drawn never to be obliterated. Arsenic, copper, silver, tin, iron, silicon, carbon hydrogen, oxygen, etc., are never to be mistaken for any other substance. They may mingle with the elements, but their nature never changes. So with man; you know your friend wherever you find him. Though to-day he may be greatly debased, to-morrow he may be surprisingly refined; yet you recognize him as the same person; and if a few days hence he should pass on to higher spheres, if you can find him there, you will know him still.

He may have progressed, but if so, his characterist ics will be all the more strongly marked for the change. Personal traits which may have been transmitted from father to son, and may date back several generations, will never be lost. He is a poor physiologist, indeed, who cannot distinguish any difference between a Yankee, an Irishman, an Englishman, a Scotchman, or a German, whom he meets for the first time. "This, Mr. Randolph says, "is the result of natural law, and is effected by the monads inhaled by the males. The husband transmits them to the wife in such abundance that if she have several husbands, her children are all liable to resemble the first." Since the day when the human species received

ts perfect form, no outward change has taken lace, except that which is the result of culture. Every ethnologist knows that all attempts to change the human form have proved futile. For generation after generation the Chinese have attempted to produce small feet; the Flathead Indians, flat heads, and European women, small waists; but in no instance have they been able to transmit an artificial monstrosity to posterity.

Theodore Parker, through Mrs. Richmond, says: "Spiritual existence is objective, if judged from a spiritual standpoint; it is subjective, if you measure it by the standpoint of scientific scholasticism founded on a material basis alone." And again he says: "I am an individual; feelings, friendships, affectional ties are in no degree lessened by my

passage into another sphere of existence." The desk at which I am writing has always existed somewhere in nature, but has not long occupied the same niche that it now does. So we have always existed, though we have occupied the sphere we now do but a few short years. No matter that the world did not acknowledge us as conscious entities prior to our birth here, there is evidence on every hand, and a consciousness within her lap and at her feet, but no one present though purpose of assisting the superintendents of exten- us pointing to a pre-existence, and those who are most susceptible to the conviction require but little argument to accept the re-incarnation fallacy as a self-evident truth. The patent principles of progress, which have borne us along the tide of life until our identity is fully recognized among men. is still carrying us forward by experience, growth, culture and the possession of new truths; and so it will be always, never reaching a fixed state, however high or glorious the position may be. When gone on before us, they will still be in advance to beckon us on, by word and example; and as we work our way along from one degree of excellence to another, we shall become more and more glorified in both form and features, yet never lose our

identity for a single moment. Are not the questions, how, when and where we were created, already answered? First.—Does it not appear that we never were created at all, but have existed always? It seems to me that all the facts in the premises tend to direct the mind to this conclusion.

Second—That we first came to the surface of na ture's crucible to be generally known and accepted as individual, conscious entities right here upon earth; and that the earthly existence is, at best, only a primary school in which we may learn the ABC of life, in order to be prepared to enter the school of a higher existence at the close of an Third-As to how both animals and men came

upon the earth, has also been shown in part; that when materials are thrown off from a central sun for the formation of a new planet, all the vitalizing their lives to accomplish.

We quote first from the address of Rev. T. P.

Stevens, delivered before the National Convention spelled his name as the Scotch branch of the family in which the earth had so far progressed and cooled hald in Cincinnati. January 21, and February 1, off, as to afford sustenance to man, but, still con-

waters and atmosphere in a continued thermal state, the male and semale germs coming together when conditions are thus favorable, culminate in unchristian legislation by any State to the Supreme | spirit life to-day who have had experiences like my | the production of man; but with time and change and diminution of caloric, the time soon arrives when conditions are no longer favorable; and here we may quote again the inspired words given by the Shaker spirits in No. 1, of this article: "Here, we are inclined to believe cause ceased

> nated in creative energy." Henceforth the "great wave; of human beings" are to be carried forward by the function of procreation fully provided for in the wonderful and unerring system of laws pertaining to sentient be-

> her work and folded her hands in satisfaction; and

Almira Kidd says: "The germ being the seed, is shed by the female." And, according to Randolph, the vitalizing element is furnished by the male, and this is in accordance with the known laws attending the polen of plants. As a kernel of grain is "not quickened except it die," so the monads, Mr. Randolph says, "are not matured; if they were, they would produce monsters, not men and women." They simply vitalize and impart tone and character to the seed and then decay. To-day a child is born; life, motion, growth and development attend every pulsation of the heart, and the individualized spirit climbs the ladder of experience from babyhood to childhood, from childhood to youth, from youth to manhood and from manhood to angelhood; from one degree of usefulness, of wisdom, knowledge, glory, power, to another, through all the changing cycles of the

ONWARD.

Our course is onward, mastering mobile powers, No bounds are fixed—"the universe is ours;" Lo! worlds on worlds lie at our very door, Fields fairer than this earth will we explore; And summon aid from the Great Power unseen Truths to unfold where man hath not yet been; Nor angels walked, nor shining scraphs trod, E'en where approaching nearer Nature's God, New fields of glory bursting on our view, Will fill our souls with light and knowledge too. Kind messages of love we'll earth-ward send, All wrong oppose, and righteousness defend, Assist the work of Progress as we may; Yet upward-onward wend our way for aye.

St. Albans, V1.

Mrs. Eveline Hatch, the Flower Medium, Completely Vindicated-Another Boston Herald Expose Fully Exposed.

To the Editor of Mind and Matter.

I have read the article in the Boston Herald re-Mrs. Eveline Hatch, of Boston, at the house of George Short, at Chelsea, and I cannot see (allowing the statement to be true) that there was any ning wrong or dishonest on the part of the me dium. I am well acquainted with her, have been for years. She has very recently been developed as a medium—since February last; has, previous to her development, never believed in it; comparatively knows nothing of the laws that govern it She told me that she had, in two or three instances, submitted to have her person searched, and the result was that she was ill in bed next day after every ime she gave a seance under those conditions. To use her own lauguage, the spirits formed a forc: around her and after that they do not want the magnetism disturbed. But, I said to her "people are so incredulous about these manifestations, can you satisfy them that you do not conceal them about your person?" She said, "Yes—my control slaps me all over my person and they must know that these flowers would be crushed or broken." A day or two after this I saw her at the house of A. R. Coolidge, of Sommerville, Mass. where there were twenty-four persons present, and all she received for that seance was three dollars and a half. A florist present, Mandel, I think was the name of the gentleman, said they could no have been purchased for less than seven or eight dollars. Nearly one bundred were brought-lilies. roses, and one tropical flower that Mr. Mandel said was very rare and worth a half dollar. Perhaps the manner in which she conducts her circles might be interesting to your readers, at this time, and candid, unprejudiced persons may judge for themselves accordingly.

Mrs. Hatch sits within the circle, the persons

present are requested to join hands, but before oining hands are requested to place handkerchiefs n their laps to catch the flowers. The flowers, s the medium says, are first brought to her, laid in her lap, or at her feet, then the spirit friends select from the flowers (some spirit friend of each one present, not the spirit chemists, they only bring them to the medium) and these friends consequently get flowers that they wish for. Mrs. Hatch came to Portland by request—came in at night on the noon train, and stopped at the house of Mr. Roland Bonney, No. 20 Clark street. They were not believers nor opposers, but people that would not countenance fraud. Mrs. Hatch brought with her a little shopping satchel. Mrs. Bonney took the satchel from her and locked it up to avoid deception from that quarter that night. No one sat in the circle but skeptics or investigators. There were not adults enough to form a good circle, so the two children of Mr. Bonney sat in the circle the little girl became uneasy, turned on the gas and saw the same thing that the anonymous accuser saw, namely: the medium sitting with flowers in of disputing the honesty of the medium for the laps of all were filled with flowers, and they got none after the gas was turned off again. two little children, three clusters of smilax and white rosebuds, and Mrs. Bonney, who had previous to this buried a little girl, there were more flowers through the mediumship of Mrs. Hatch, than she. the child. This seance took place the third week scarce and expensive. All she received for this seance was two dollars and a half. She had paid her fare from Boston, a distance of one hundred miles, and only received the above amount. Is it likely that a poor woman, as I know her to be, would go to a hot house, buy flowers in such quantities, that could be crushed and easily spoiled: bring them to Portland to distribute them from beneath her skirts, after she had been slapped and pounded from her shoulders to her feet by her control, and still produce them all fresh with dewdrops still upon them, I ask any candid person if such a thing could be probable or possible? Mrs. Hatch gave one more circle at Portland, at the residence of Asa Hanson, Esq., corner of Oak

and Congress streets, but not with her usual success. The flowers were brought in great quantities, but, owing to the weakness of the medium, were not distributed, but were found at her feet. She accounted for this partial failure on the ground that there were too many present and too many mediums, and she thinks she came very near passing out, but all were perfectly satisfied that she was a genuine medium. No one thought of disputing it. The second seance that she gave was at Mrs. Bonney, and it rained She never left the house, though closely that day. She never left the house, though closely watched, and flowers that night were as fresh and abundant as ever. Now, we cannot afford to lose this medium, and I fear that attack will discourage

she cannot face and stem all this current of opposi-tion and persecution, and we can better spare twenty Mrs. Rickers, although I do not doubt the sincerity of that medium. We have no flower medi-ums to spare. Where is Mr. Thomas Hazard, he who always comes to the rescue of the poor persecuted mediums? Here is a case for him, and I hope that, to quote your own language, the odium of the transaction at Mr. Shorts will be placed where it deserves to be. If this will aid you in vindicating Mrs. Hatch, I shall be very glad. HARRIET J. WOODBURY.

West Farmington, Maine. [Our lady correspondent has so completely vin-dicated Mrs. Hatch against her accusers, by her statement of the facts within her knowledge as to admit of no improvement. Another accused medium triumphant. It will soon become a question whether there is any further use for the "weeding" profession.— $\mathbf{E}_{\mathbf{D}}$.

'Information Wanted." BOSTON RESPONDS.

Editor Mind and Matter.

In your issue of June 7th, you print what is ermed an exposure of Mrs. Hatch, taken from the Boston Herald and ask if any person who knows what truth there is or is not in the report, to give ou the information, etc. Mr. Editor, who knows better than Mrs. Hatch

concerning the truthfulness of the statement Mrs. Hatch is an entire stranger to the writer of this note, and on reading the claimed exposure I called on her and said to her, Mrs. Hatch, you know whether you deceived or not, and whether the flowers were brought by invisible intelligences or you, or confederates took them there? Mrs. Hatch did not look like a woman who would deliberately plan to deceive the public in the manner described. She said that the first of February, 1879, sl e gave her first public seance and that her mediumistic gifts did not manifest themselves until some two years ago. If this statement is true, then the heading of the article in question is false and she has not been deluding her followers for a quarter of a century, as the article so states. Mrs. Hatch also says that when the gas was lighted she was in a trance, and as she came out of it Mrs. Ricker stood in a fighting attitude, talking at the lighest pitch of her voice, calling her a fraud, etc. She did not propose to subject herself to an examination in such a state of excitement, therefore went for her clothes, to return to her home, but as they were in a dark room with other person's clothes, she could not readily find them, therefore stepped out into a neighbor's house where she had previously held seances and in a short space of time some of the persons composing the seances brought her clothes and the fee for services. If Mrs. Hatch's statement is correct, then the report in the Herald is incorrect, as they do not harmonize. I was not present at the seance, therefore I can only judge of should be kept in ignorance that they might all the

both sides of the case by the evidence given. If the company paid her fee after knowing that she had consummated a fraud upon them, they were encouraging her to continue in deception. The finding of flowers in her lap is no more indication of raud than if the flowers had been found in any other part of the room; in fact, it would be more consistent and probable that they should have been found near her than at a distance, providing that the spirits made use of her forces to bring from a distance. It does seem as though the possibility of bringing flowers and passing them through material substances could be tested beyond doubt or suspicion, and that, too, without injuring the medium. The fact is, the manifestation seems impossible to the minds of many honest sceptics, and beyond comprehension to the believers in them therefore suspicion exists. JUSTICE.

P.S.—A similar report embracing the facts as stated by Mrs. Hatch, was sent to the Herald for the purpose of showing the other side of the case, but I am sorry to say but one side only seemed to be needed by the Herald—therefore not printed.

Boston, June 17, 1879.

MR. EDITOR: Dear Sir:-You asked information respecting the medium Mrs. Hatch. As I know her well and have known her for years, I thought I would write and tell you she is a true medium. The first of the statement was false, as the first time she was ever controlled in her life was two years ago, and the first public circle she ever gave was the 7th of February this year, and she then had flowers come. Since the statement that she was a fraud, she has given a test circle, and after being put under strict test conditions, she had 124 fresh flowers come, and all present were satisfied that she was a genuine

Mr. Editor, I am one to have truth and justice shown to all. Those that called her a fraud, wanted to put every one down that had a different phase of mediumship from theirs. It has not done her any harm, but has done her good, as she has been engaged every night since. She goes to different houses to give her circles. She is an unconscious medium. Mrs. Hatch has removed to 52 Dover

street. I hope you will show her justice. If you wish to know who or what I am, I refer you to Dr. Storer, Indiana Place. Yours, in haste. You shall hear from me again.

MRS. GEORGE W. BARNS, 9 Cottage Place, Boston, Mass.

How Hard It Is-Yet How Grand-To Acknowledge an Unpopular Truth.

HENRYVILLE, TENN., 6 mo. 12th, 79 J. M. Roberts, Editor of Mind and Matter: SIR:-I am the oldest Methodist in the Henry-

ville church, and its class leader at present, though threatened with expulsion if I continue to believe, as I do, in Spiritualism. I did not intend to believe in it, but intended to disbelieve it, and to prove it to be one of the false Christs that was to come in had bought and paid five dollars for the coffin of those latter days to deceive the very elect if possi ble. And I have worked mightily to that end, but in April, and flowers at this season of the year are to no effect. My wife, for some cause, sent to Colby and Rich fortwo books, "Clairvoyance" and "Black Art Exposed." I read them and the Bible to get proofs against Spiritualism; while my wife deternined, if there was good in it, to have it, and if evil, to expose it. She went to a little circle held n the vicinity. Seeing I was so much opposed to t, she slipped off one night; but feeling she had treated me wrongly, she asked my consent the folowing night. I gave it on condition that she would houlder the whole responsibility and crime that night result therefrom. She gladly did so, and reported the facts as they transpired to me. In a short time she managed to have a circle at our house in my absence, but I came home soon after they were seated around the circle table. I got my books and seated myself by the light to read for myself, as they had made a rush at my religion as well as my private rights, not wishing to hurt their feelings. It was but a few minutes before my wife became very frantic and seemed to act differently from her usual ways, and I thought it was something of a spirit nature, as I was fully satisfied that she was no deceiver, and thought she was moved

by something, I knew not what.

So I was forced to investigate, and to do that I had to visit the circles. I had gone to but few of them when the controlling spirit said be wished to organize's circle or band; and the medium turning sides, and the to me, as I sat on one side, the control asked me if than scarlet for I would act as chairman. I said "Yes" before I like sound.

of it the medium turned and said, "The report has gone forth that you are chairman," to fasten me there and then. In that way I became the chairman of a little circle or band of Spiritualists, and I. at the same time a Methodist class-leader. Am I not in a fix, to have to acknowledge I have been wrong for nearly fifty years, as a Methodist? I cannot deny or refuse the loving greetings, social conversations, and good advice of my spirit father and mother, wives and children, brothers and sisters, and all my friends who have passed to the spirit: land. I cannot. Here am I, praying our Father, for the sake of Jesus, to give us here, and those who have passed into spirit life, more supreme and universal love, light, wisdom and knowledge. And that darkness may give place to light, more especially here, where my wife, my little daughter, and myself seem to be the target for much local censure. My daughter is only eleven years old. and is the medium through whom the spirits speak to us; so she and the Banner of Light are the great helpers for us. You can help me some in the same way by sending me your noble paper, MIND AND MATTER, for one year, and those two pictures of "Billy the Bootblack." I will pay you the postage for the year, and for the first quarter's subscription now, and the rest of the year's subscription as soon as convenient. Please favor me as your brother

and as a friend of your paper.

J. J. PENNINGTON.

HENRYVILLE, Lawrence Co., Tenn.

[We say to this courageous and truth-worshiping Methodist brother that we send him greeting n most fraternal sympathy. Father of all truth, love and wisdom, bless him thy faithful steward as his devotion to thy work deserves. Strengthen him, that he may go forward in the work he has so grandly begun, and when the day of his mortal life shall close, let him lie down to enjoy the peace and rest of the truly blest. Bless his wife and child, and sustain them in every trial, for their devotion to thy beneficent will.—ED.]

The End Justifies the Means.

EDITOR OF MIND AND MATTER.-Your comnents upon the report of The Times of Philadelphia, in your spaper of the 7th inst., entitled "Catholicism in America," are unanswerable, and should be read by all intelligent minds in this broad land of boasted freedom. They are soulstiring and true to the letter. How the Bishops and Priests can institute and carry out such mummeries in the face and eyes of the people of this enlightened nineteenth century, is more than an intelligent heretic can understand, and especially so, when we consider that all the high dignitaries of that church must know that it is founded, not upon the teachings of the man of Nazareth, but upon the tenets and dogmas of corrupt and early. priesthoods, who had nothing higher in view than their own selfish aims, and the establishment of an institution by which the great mass of the people signing men. Perhaps a quotation or two from the more conscientious of the early Church Fathers may be apropo here. Gregory of Nazlanzen, Bish-op of Constantinople, in the fourth century, will be our first witness. He says, "A flow of words is always requisite for an impression upon the people," and, "The less they understand the more they admire." What will the followers of such deceptive guides think of that? Do they wish to be kept ignorance that they may all the more admire the senseless mummeries of their Church. But perhaps they believe in the saying that "If ignorance is bliss, 'tis folly to be wise." But let us call up another witness, Bishop Synesius, He said, "The people will be deceived, you cannot manage them otherwise." Again, "For my part I shall always be a philosopher in my private capacity, but a priest before the Intimating of course that the people people. must not be trusted with a knowledge of the truth. Such sentiments might have been tolerated in the ages long since passed, but they are egregiously out: of place in the nineteenth century, and especially in this boasted land of liberty. Third witness, Moshiem says, "It was a maxim of the Church. that it was an act of virtue to deceive and lie, when by that means the interests of the Church might be promoted," and yet, Bishop Ryan deplores the low state of morals among the people, as though he expected them to be more moral than their teachers. arro says, "There are many truths, useless for the ulgar to know, and many falsehoods that the peoole should not know as such." The same idea lways paramount, that is, the people must not be rusted with a knowledge of the truth St. Chrysostom asserts that "miracles are only

proper to excite sluggish and vulgar minds that men of sense have no occasion for them." we have a few scintillations from the minds of the ost worthy of the Fathers of the Christian Church. It has been said, that man when enlightened becomes better; that he covers and effaces by the light of his intellect the principle of social evil, and that evil only regains its empire over society when man returns to the darkness of ignorance. So we come to the inevitable conclusion that man can be trusted with knowledge. If it is not so, then all enlightenment in the world thus far, has been a curse and a detriment to good morals. But as no one will take that horn of the dilemma, we will believe that light and knowledge is good for all the children of eternal law, and let us be thankful that in the midst of great darkness, a flood of light has been opened to us by which we are enabled, by its

as we journey on to the great hereafter.

TAYLOR BUZZELL.

LITERARY EXTRACTS.

scintillations to walk more truly in wisdom's ways

The church is in more need of prayers than One secret of happiness is discovering beauty

It is hard to be poor, but to be ashamed of it is ike putting salt on a sore.

The grand essentials of human happiness are omething to do, something to love, and something to hope for.

Value the friendship of him who stands by you n the storm; swarms of insects will surround you n sunshine.

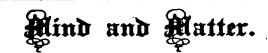
dices; they are like rats; and men's minds are like traps; prejudices creep in easily, but it is doubtful they ever get out Very few of the great minds of this country have

"My son," said an old man, "beware of preju-

come from the city or the cradle of the rich. The farm and the workshop have supplied by far the Poverty overtakes him who says "tis too cold: 'tis

oo hot; 'tis too late," and neglects daily work; but he who, performing his manly duties, cares not a straw for heat or cold, his happiness shall not de-Cav.

What a capital, kindly, honest, jolly, glorious thing is a laugh! What a tonic! What an exorciser of evil spirits! How it shuts the mouth of malice and pencils the brow of kindness. Like "a thing of beauty" it is, "a joy forever." There is no remorse in it. It leaves no sting except in the sides, and that soon goes off. It is more infactious than scarlet fever. The convulsion is propagated



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ner.

**PREMIUM PICTURES FOR SUBSCRIBERS.—
Two likenesses of 'Billy the Bootblack," as he was in earth life, and as he is in spirit, are ready for delivery, to each yearly subscriber to MIND AND MATTER, as souviners of a very remarkable demonstration of spirit communion, the explanation of which accompanies the pictures. All subscribers who renew their subscriptions for one year from the date of this paper, will receive these premium pictures. Every Spiritualist should secure copies of this complete triumph of Spiritualism and art. These pictures are not for sale. They are intended as a present in accordance with the above arrangement.

Self-Righteousness Rebuked.

There is published in Hartford, Conn., a sectarian paper called The Religious Herald, edited by Rev. Lavalette Perrin, D. D., as he styles himself. He is a fair sample of a self righteous Christian, as is manifested in the following courteous reference to this paper. This ebulition of religious prejudice came to us most conspicuously marked, as if its author felt he had accomplished something possessing extraordinary merit. We intended to let it pass without notice, but the spirit at whom this Reverend D. D. aimed his impotent ridicule, would not have it so. Taking control of his medium he requested us to publish his reply to the uncharitable bigot who sought to discredit his existence and return as a spirit. The Rev. Peirin in the Herald of June 15th says:

"Again we have received a copy of a paper printed in the City of Brotherly love. It is a spiritualist organ, and its name is MIND AND MATTER If the publishers sent it to us to get our opinion of the journal, we should answer them, "never mind. no matter: go to Billy the Bootblack, the likenessess of whom in earth life and spirit life you offer as a premium picture to new subscribers and would like to broadcast over the land. We dare say the perspective of the picture which we have not seen is as bad as the one which illuminates the first page of your paper."

BILLY'S REPLY.

"Please say to that editor that he believes that of himself, "I have not where to lay my head." He was what the world calls to day, a tramp. Tell this editor that he places that "Tramp" now he makes of him a God, and he, and those with him, build big churches and spend lots of money for good clothes to put on and worship him in. He claims that he loves that poor tramp now, when, with the disposition he shows towards me, had be been living when Jesus was here, he would have put him in the work-house.

"Now I was a poor father ess and werse than a

poor motherless boy. By an accident I was sent very young into sp'rit-life a wild bad boy. Kind friends in the earth-form and in the spirit-life, took me by the hand, and strangers came to me and sought to make me of some good to this earthworld. I come back now with no other desire in my heart than to do good. I come to him to-day to try and induce him to love his brother man as himself, and not to tell wrong stories about Mr. Roberts' pretty paper to the people who read his own paper. I come to try and induce him to tell the truth, the whole truth and nothing but the truth to those who look to him for instruction. Tell him that his Christian boys and girls have had a chance to know what is right and what is wrong that they had kind fathers and mothers to tell them this. I never had that until I went into spirit life, then I was cared for as I have said. I will send him one of my pictures as I am in spirit, but for fear he will not like my rags, I will keep that one back. Tell him to look at that picture and then tell me whether there is anything so bad about poor spirit Billy. Tell him how wrong he is doing to try and prevent me from coming back to help even him. Tell him to seek to do right and to live up to the teaching of Him he calls the Son Tell him to remember His saying, "As you would that men should do unto you do you even so unto them."

We trust our Reverend Brother will beed this spirit admonition. It was certainly much needed

The United States Versus D. M. Bennett.

We have purposely postponed the expression of our views in relation to the issue presented in the above case, in order that we might have all the facts before us upon which to found a just and intelligent judgment in the premises. Now that the case has been prosecuted to judgment, and that judgment is being enforced, we cannot be regarded as acting in the matter without due reflection.

Through the legislative department of our National Government it was deemed necessary and proper to enact a law to prevent the use of the United States Mail Service for the circulation and propagation of obscene and immoral information among the people. To that end a law was passed, making it a criminal offence, punishable with fine and imprisonment, for any person to mail to another any printed matter, picture or other device calculated to incite immoral emotions. We state the case substantially, not having the statute at hand. In that enactment there was no attempt to define what would constitute the prohibited mail matter. The whole subject was left broadly for the construction of the executive and judicial officers of the Government, and the jurors who might be called upon to sit in cases of prosecution under

·That the object of that statute is most proper, and some legislation upon the subject most important, no one who is acquainted, even to a limited extent, with the vicious business sought to be suppressed, will for a moment question. How is this to be done without infringing the natural rights of freedom of speech and liberty of the press, so essential to the work of true progress? It should be perfectly plain to any reasonable person that it is impracticable to define the strict line between liberty and license in matters regarding the discussion or treatment of subjects which relate to perverted animal instincts and mental and moral degeneracy among the people. The National Legislature very evidently realized this difficulty, and sought to steer clear of it by making no attempt to prevent the abuse of the official power which it delegated. they not only lived, but that, under certain condi-

as the infamous proceedings which have taken place under that law clearly demonstrate. Under t acts of deceit, treachery, hatred and tyranny have been committed by those whose duty it was to a disgrace to heathendom, but which, committed in. the name of Christianity, in the American Republic, at this day of advanced education, is an anomaly that certainly cannot long continue.

not go far enough, and place reasonable restrictions upon its operation, that will not admit of abuse by religious bigots, who may chance to hold official positions which enable them to make that law an engine of persecution and outrage.

We think that all the difficulties which have grown out of that enactment can be fully overcome by incorporating the following proviso in that stat-

Provided, That nothing herein enacted shall be construed to prevent the fullest exercise of the rights secured to the people by the Constitution of the United States.

With such a limitation we may safely leave to the good sense of American jurors the rights and liberties of their fellow men. Some will say "that is no limitation at all; that would leave everything as indefinite as the statute does, in its present form." Not so. It would indicate to the iurors that their discretion, under the statute, was not without limitation, and that limitation, one which it was alike their interest and duty to strictly ob-

This Government has grown beyond the tender fibres of youth, and through experiences, such as no nation has ever had before, has attained a period in its career when it can safely prepare for drawing the line between liberty and license. Let us, as a nation, set soberly, dispassionately and without personal, political or religious bias or prejudice, to reach some common understanding on this point, now so unsettled and so threatening to the dearest interests of bumanity. This is the great problem that American civilization can alone solve. The older governments and peoples of the world are impotent to attempt its solution.

We frankly confess we do not regard the blame in Mr. Bennett's case altogether on one side. We think the spirit manifested on both sides has been bad, and by no means calculated to promote the public good. We can well conceive how all the parties concerned were sincere and honest in what they did; but that is not enough to justify the personal bitterness which has taken the place of public considerations throughout the controversy that has resulted in the unjust imprisonment of our friend, D. M. Bennett.

In the hope that the pardon and liberation of Mr. Bennett will result in the general good, we urgently ask executive interposition on his behalf, and earnestly solicit the co-operation of our readers to that end. The pardon of Mr. Bennett will serve, as nothing else can, to show the misguided action of Judge Benedict. President Hayes, on a thorough review of the whole case, will doubtless not only see the propriety of the action recommended, but the importance of it. A decision of the Supreme Court on Mr. Bennett's appeal will settle nothing, as the decisions will necessarily be on special points which will determine no general principles.

Work for Mr. Bennett's release.

Col. Robert Ingersoll's Views of Life and Death.

In his funeral oration over the mortal remains of his brother, Eben C. Ingersoll, Esq., that distinguished materialist and free thinker, in closing,

"Life is a narrow vale; we strive in vain to look beyond the heights; we cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and istening love can hear the rustle of a wing. He who sleeps here when dying, mistaking the approach of death for the return of health, whispered with the latest breath, 'I am better now.' Let us pelieve, in spite of doubts and dogmas, in spite of fears and tears, that these dear words are true of all he countless dead. And now, to you who have been chosen from among the many men he loved to do the last sad office for the dead, we give his sacred dust. Speech cannot contain the love we bear. There was, there is, no gentler, stronger, manlier man; and now for wife and children; fo myself and mine, we tender to you, one and all, our dearest life.

"Life is a narrow vale; we strive in vain to look beyond the heights; we cry aloud and the only answer is the echo of our wailing cry:" Why these dogmatic assertions from the mind and mouth of this able and eloquent leader of liberal thought? How does he know, or why does he believe, that "life is a narrow vale?" How does he know that Banner of Light. "we strive in vain to look beyond the heights" that bound that vale? Who cries aloud and receives no answer but the echo of their cry? For more than thirty-one years hundreds of thousands, fea, millions of people have held communion, mediately or immediately, with the living spirits of those who, like Eben C. Ingersoll, have departed this life. These living spirits have manifested themselves to those that it was in their power to reach, n ways so positive and unquestionable, that to doubt their individual existence and return would be to ignore all the faculties of sense and render man's mental power impotent to perceive truth. For fifty-two years of our own existence we, like Col. Ingersoll, regarded life as a narrow vale: like him, we strove in vain to look beyond the heights; we cried aloud and received no satisfactory answer to our cry; and, like him, we sat down in despair of every receiving that satisfaction of mind and soul which our nature craved as the boon beyond all price—a true knowledge of man's relations to the universe. We wanted that knowledge, and we spiritual light to disclose the great object of our your last chance. search. We heard from time to time of the occurrence of events which would have arrested the attention and incited to enquiry the mind of any person but a stolid, self-opinionated, and self-deceived pedant. Persons with vastly less opportunities for observation, but who were content to search for truths that were before their eyes, had no difficulty in finding that which we supposed could only be found in the theological clouds, which hung suspended over the mountains that bounded the vallev of life, or in the gloomy caverns and dark recesses with which those mountains were riven. What was the result? A cheerless despair of ever knowing why life was given to man, or the possibilities of that life. To this state of darkness and doubt we were brought, by our self-pride and unwillingness, to listen to the testimony of those whose experiences had led them to the only source where the object of our search was to be found. In a word, we like Col. Ingersoll, saw our loved ones passing from us, without a hope or expectation that the sweet and endearing converse that we had en-

joyed with them would ever again be possible. By no merit of our own, but solely through the patient, loving and tender sympathy of our spirit parents and friends, we were brought to realize that

This was a most disastrous evasion of duty, | tions, they could and did return to impress, to influence, and to manifest themselves to us. With this realization came the duty of testifying fearlessly to these most important facts. To render that testimony of use, it was necessary to seek all possible administer and enforce that statute, that would be knowledge that could give it value. With that view we sought every available opportunity to acquire a knowledge of facts, which, being fairly presented, might induce others to go and to do likewise. For five years we closely followed up our investigation The statute, so far as it goes, is right, but it does of what are called spiritual phenomena, with the result of having obtained a positive, personal knowledge that mankind do not die or lose their individuality in the change called death; and that all there is of life in individual man, here, is perpetuated in a spirit state.

> We do not expect Col. Ingersoll to credit the fact, but we can positively assure him that already the spirit of Eben C. Ingersoll, whose departure from the earth was so justly mourned by him, has already sought to make known the fact that he is truly "better now." At a public seauce which we attended, he of whom it was said by Col. Ingersoll, "there was, there is, no gentler, stronger, manlier man," has justified that eulogium by appearing as spirit among those whom Col. Ingersoll thinks are the victims of delusion. We know the significance of that spirit visit, and the important results of which it is prophetic. The spirit army that is battling for the spread of true knowledge has rarely received a more important accession than that of Eben C. Ingersoll, who will yet find means to win his distinguished brother to become the eloquent dvocate of truths that he now doubts. For no selish purpose came Eben C. Ingersoll, in spirit, to hose who were entire strangers to him. He came to manifest his devotion to truth and to the good of

Editorial Briefs.

Dr. J. M. Peebles attends the Brookiyn Conference on Saturday evening, and speaks twice or Sunday in the Brooklyn Institute, Broyklyn, N. Y. MR. J. W. COLVILLE is keeping the spiritual ires ablaze wherever he goes. We regret our inability to be able to lay the work of this young apostle of the spirit world more fully before

our readers, but time and space prevent. THE Helping Hand Society of Brooklyn is doing noble work, very successfully, under its efficient management. Those who desire to aid this most meritorious benefaction, with material support, can do so by addressing Mrs. L. C. Reeve, Secretary, 4304 Hart street, Brooklyn, E. D., N. Y.

CHARLES H. FOSTER, who has done such a grand work in illustrating some of the most remarkable roofs of the truths of Spiritualism, can be found or some time to come at No. 20 Hardy street, Salem, Mass. If you want to be convinced of the truth of spirit life and spirit return, by all means call upon Mr. Foster. He never fails to convince inuirers however incredulous.

WE are pained to learn that E. V. Wilson, the ble advocate and champion of Spiritualism, is still inable to resume his labors in that cause. We are ejoiced, however, to learn that the crisis of his sickness, which has been critical, has passed, and that he is recovering with the prospect of his being able to resume his work as a lecturer at an early

loquent, able and thoroughly analytical discourse delivered by Spirit Theodore Parker through his Banner of Light, of the 14th inst., his subject be-1 ing, "What I Have Learned of the Religions of the Past in Spiritual Life." It is replete with instruction and most beautifully expressed.

WE have received volumes 1, 2 and 3 of The Spiritual Offering, a monthly magazine now published at Rochester, N. Y., by D. M. & Nettie Pease Fox. The three volumes contain nearly 1300 pages of reading matter of a most valuable, instructive and varied character. The price of the three volumes is \$3.50. They are neatly bound in cloth and would constitute a valuable addition to the library of every friend of enlightened progress. To be had by addressing the publishers as above.

THE First Spiritual Union Society of San Francisco, is now holding meetings every Sunday afternoon and evening, at its new hall, known as Covenant Hall" on Eddy street, near Mason. A dedicatory meeting was held on May 4th, at which Dr. Henry Slade was introduced to the audience. who made a very interesting address of great beauty and power. Loud raps were constantly heard about him on the rostrum during the evening.—[Extracts from a letter of A. W. Allen to the

Dr. J. M. PEEBLES, in a letter to the Banner of Light, under date of May 24th, says:

REV. Moses Ballou's DEPARTURE.-"Yester day's mail brought a letter informing me of the death (?) of this venerable Universalist clergyman. He was not only a Universalist, but a brave, outspoken Spiritualist. He patronized the Spiritual ist journals and attended Spiritualist seances and sought aid from clairvoyant physicians So pass on God's moral heroes. Father Ballou was one of the most sincere, upright, kind-hearted and royal-souled men that I ever knew. He has become a dweller among the angels, crowned with mmortality."

THE Religio-Philosophical Journal says to its delinquent subscribers:

"You will have great trouble to enter the kingdom of heaven, if you leave here without having paid for your newspaper. Those who are owing for the Journal will please make a note of this." St. Peter has evidently taken the interests of the Journal in hand, as he threatens to lock the doors of heaven against those who do not sustain that instrument of his church. St. Peter will certainly do sought for it with all the ardor and determination it, if he can, and who knows but he may succeed? that could animate any one, but without a ray of So hurry up, ladies and gentlemen, or you may lose

> WE note with pleasure that the Spiritualists of Worcester, Mass., bave organized a Spirituallsts association, which gives promise of great usefulness in that beautiful and prosperous New England city. The officers are: President, John A. Lowe; Vice President, C. A. Blake; Recording Secretary, F. H. G. Morse; Corresponding Secretary, T. W. Sutton; Treasurer, Mrs. M. A. Howes. Managing Committee-Mrs. N. Maynard, Mrs. L. M. Underwood, Mrs. M. A. Howes, Miss Keys, Messrs. C. A. Blake, A. P. Howes, F. H. DuCett, F. H. G. Morse and E.P. Howe. We hope the Spiritualists of other cities all over the Union will follow this spirited example of the Worcester Spiritualists. Now is the time for work, and to work efficiently organization is essential. Organize! Organize!

WE are in receipt of the last number of The Spiritual Record, published weekly in Chicago-Each number of the paper contains a lecture and one or more poems, recently given through the mediumship of Mrs. Cora V. Richmond. The paper contains no advertisements, and can be bound in a neat form for preservation and reference. Price, \$2.00 per annum (postpaid). Sample copies free. Address Collins Eaton, Secretary, 14 Canal street, Chicago, Ill. It cannot be necessary for us to rec-

ommend this publication to those who are acquainted with the nature of the addresses and poems which are delivered through the organism of this gifted medium. To those who are not acquainted therewith, we desire to say, you cannot appropriate \$2.00 to any purpose that will repay you better in all that you need of mental and spir-

Mr. H. S. King writing to the Banner of Light May 26th, says:

"Mr. Harry Bastian left Rochester this morning for the East. He gave four seances in this place and they were very satisfactory; all who attende them, I think, conceded that the manifestations were genuine. In a light circle, on one occasion, two spirit-forms were seen at the same time. One evening my aged mother was present, and a spirit which was unmistakably recognized as her daughter came out of the cabinet, and going up to her mother kne!t before her, and gave her an affectionate kiss, at the same time enveloping her mother's head in a thin veil which she wore. My father also appeared—a large, heavy man, much larger than the medium—and he was distinctly recognized by myself and others.

I might give other particulars of the interesting eances, but one genuine recognition, one genuine fact, is important in these times when mediums are so frequently suspected of fraud.

Mr. Bastian expects soon to visit Rochester again and the seances just given here will cause his return to be looked for with interest." And this is the medium that the Religio Philo

sophical Journal has sought to discredit, as we

A NEW FLOWER MEDIUM. From the "Banner of Light."

think most unjustiy and irrationally.

A well-attended and orderly public seance was held with a lady about forty-five years of age, named Hatch, at the house of Mr. H. T. Rowell, 59 Clarendon street, this city, on the evening of the 5th inst., upon which occasion every precaution, it is said, was adopted to prevent fraud. Under these circumstances, it is alleged that over one hundred fresh flowers were distributed among the audience. Further evidence of the reliability of this uedium will be looked for with interest.

Now, we ask our brother of the Banner of Light whether this is the same medium who, week before ast, was accused by "respectable Spiritualists," of Boston, through the columns of the Boston Herald, on honest mediums. The time is coming when as having been caught in the act. of committing the ignorance of such zealots will be exposed." as having been caught in the act of committing fraud at a flower seance. If so, why do our cotemporaries carefully avoid any mention of that fact, and why do they wait for further evidence of the reliability of the medium? Is this non-committal and evasive course worthy of a spiritual journal that is looked to by Spiritualists for a fair and fearless presentation of all facts on all subjects to which it gives attention? Is this Mrs. Hatch the same Mrs. Hatch who was assailed through the Herald? If so, is she an honest medium, or is she the fraud she has been charged to be. We look to the conductors of the Banner of Light to give the public this information. If they cannot do it, let them say so, and perhaps some one else will.

Banner of Light, the writer among other things "The election of officers takes place very soon at

the British National Association of Spiritualists,

and some important changes will be made. Now that the Catholic element has been eradicated, the affairs of this body move on satisfactorily enough, and it bids fair to become a great power for good." From this it would seem that the Catholic enemies of Spiritualism have been at work in England as well as in America, seeking to dominate the Spiritual Movement, as they cannot resist its onlic element should be eradicated, here, in order that the affairs of American Spiritualism may move on medium, Mrs. Cora V. Richmond, published in the satisfactorily? We think so, at least. Spiritualists believe nothing that the Jesuitical organs may say against Spiritualists or mediums; too long already has the insidious enmity of the Religio-Philosophical Journal, of Chicago, The Times, of Philadelphia and The Herald, of Boston, been allowed to create division and contention among the sincere and earnest friends of Spiritualism. Let them be eradicated from the field of Spiritualism before they smother the truth under the cloak of hypocrisy, with which they have concealed their real aims-the domination of the Catholic priesthood over spiritual affairs. Halt, gentlemen, and give us the countersign of truth. Go back to those who sent you forth on your work of treachery.

THE Banner of Light, of last week, contained letter from a correspondent at the National Capital, describing what he or she witnessed at the material izing seances given by Mrs. James A. Bliss, in that city, during the past winter. We wish every person who was prejudiced against Mrs. Bliss, by the false and malicious slanders against her, which were concocted and published by the conductors of the Philadelphia Times and the Religio-Philosophical Journal, could read this vindication of her mediumship by an entire stranger to her; and by one who could have had no motive other than a desire to act justly, and serve truth in writing that letter. Whoever the author was, he or she is manifestly a per son of great intelligence and culture, and not willing to be publicly identified with Spiritualism, as he or she writes over the initial letter N. Mediums! be faithful to your mission, and rest assured that, however slandered, persecuted and abused, the day will come when your spirit friends will bring to you complete triumph over those who either ignorantly or wilfully wrong you. No medium was ever called to endure greater trials than Mrs. Bliss, but her steadfastness and fidelity has brought her out victorious. That trap-door dodge of the enemy is completely done for, by such testimony as that referred to. Dare those who resorted to that vile deeption to discredit truth, question that testimony of the Banner correspondent? We know that they dare not. Since MIND AND MATTER confronted them they have been as silent as dumb dogs. It seems impossible to kick a yelp or a growl out of hem. We begin to think that the snapping, snarling pack that for a time kept up such a din, have become extinct, and that mediums will have some peace and fair play in future.

A CORRESPONDENT of the Banner of Light writ ing from Loudon says:

Sergeaut Cox, President of the Psychological Society, has a seance weekly with a noted physical medium, and is still devoting much time to the subject of Spiritualism, in which he has always been deeply interested. The result of these seances will be made public at no distant day.

Edmund Yates, editor of the World, was presen

at a seance a short time ago, the Duke of Wellington and others of note, making up the party. If was a most successful evening, the noble Duke expressing himself much surprised at what occurred.

Never in the history of Spiritualism have such cultured audiences assembled to listen to a trance speaker as weekly convene at Steinway Hall to listen to Mr. J. William Fletcher, the American medium, who completely dumbfounds the skentics by his unfailing clairvoyance. He is at present more sought after than any other Spiritualist in London, and will probably be settled permanently

Mr. J. J. Morse is constantly employed in the provinces, and London is seeing very little of him. He is, however, doing the cause great good by his indefatigable labors, and is highly esteemed as a medium. Mons. Capoul, the popular Catholic priest, ac

nitted at his conversazione, that the phenomena of Spiritualism were true but were not to be meddled Miss Kate-Field-recited an address at the opening of the Shakspe are Memorial, Stratford-on-Avon. FIDELITY.

If the phenomena of Spiritualism are true as admitted by Mons. Capoul, the popular Catholic priest, why, pray, are those phenomena not to be meddled with? That is just what we want him or some other Catholic priest to tell us. MIND AND MATTER is at your service, gentlemen, for that purpose. We need all the light that can be thrown upon the subject. "Hide not your light under a bushel."

Dr. Benjamin Fisher of Winchester, Ind., writes to the Banner of Light as follows:

"I received a letter from a lady whom I believe o be a good medium and speaker, and capable of doing much good. She writes thus: 'There is a great deal of fault-finding with some

cople about mediums not being honest. I would ike to have them investigate the other side and see f they themselves treat the mediums generally with the care they deserve. I am charitable, believing that mediums are human beings deserving respect. But do they get it? To be sure, some are dishonest, but far more are honest. Are we who are ready to lay down our very lives for the cause, willing to stand by and offer no protest? or shall we make our obeisance to the public and tacitly admit that such harsh treatment is all right? Emphatically I say, No. Our services are worthy of We have material bodies which must be fed; we cannot live altogether on the spiritual; we cannot perform our work so ham-pered, half paid, and oftener no pay at all. I am almost discouraged. I worked night and day for a scanty compensation, lecturing part of the time every night in the week during the past winter—wearing out my physical health. It has not been my desire to put a price upon my labor; I do not like to do so, but would rather take contributions of the friends. If they would only be as eager to support us as they are to test us, we might not see

I think this subject is worthy of the attention of Spiritualists. If our best workers are not in the field I think it is time the people should understand why they are not. I think it is time the Spiritualists should cease their persecutions and neglect of mediums. If the people are not intelli-gent enough to distinguish the genuine from the spurious, let them be humbugged. If the genuine is not sufficiently strong to contend with the spurious, it is worthless. Some individuals, in their zeal in exposing 'humbuggery,' inflict severe trials

We know not who this lady medium and speaker may be, but we regard her suggestions as most opportune, just and wise. We would like to hear any earnest and sincere friend of Spiritualism successfully deny the strong and important points she makes, if they can do so. If they cannot do so, let those who have pursued the course which she complains of, mend their ways and hereafter pursue a more rational and rightful course.

W. H. Powell Vindicated.

EDITOR MIND AND MATTER:

Dear Sir:—I send you this communication fo he sake of truth, and to do justice to Mr. Powell of In a letter from a London correspondent to the | your city, who I know to be a true medium, for one of the most wouderful phases of manifestations of this progressive age. I first met Mr. Powell in New York to make his acquaintance, and the first time I saw him to speak with him he took my own index finger and wrote two sides of a large slate full, the writing being a personal communication to myself. I also saw him do the same with others in New_York. He came to Boston, and before I knew of his intention, Mr. Cooper had made arangements for Mr. Powell to go to the Boston Herald office and hold a seance to convince those honest, high-minded gentlemen of the truth of this phase of spirit writing. I have no doubt that Mr. Cooper was honest in thinking it would be for Mr. Powell's benefit to give the Herald a seance. But had I known of the intention, I could have informed Mr. Powell that he was placing himself in the enemy's hands, and that no justice nor mercy would be shown him any more than the subject of a Bible sketch that I have read, concerning what happened in Jericho some centuries since. They came out with the following paragraph:

"A party by the name of Powell called at the Herald office yesterday to convince the sceptical that he could write on a slate with a pencil materialized by spirit power on the ball of his right index finger. After he had apparently filled the programme the Herald 'spiritual detective' pressed a minute particle of soapstone into the cuticle of his own fin ger and did the same thing, the result being a second luminous communication from the spirit of ${f Tecumseh.}^{f t}$

I then wrote a brief letter to the Herald, giving the true account of the seance which will explain the whole affair, and which I will not refute here. I should be pleased if you would publish this correspondence, as the Herald refused to do so. "Editor Boston Herald:

"I notice a paragraph in your issue of Friday

evening in which your "Herald spiritual detective made a statement that would lead the public to do Mr. W. Harry Powell a great injustice. Now if the Herald means to do justice, I ask you to publish my reply. I was present, and so were others, an can prove my statements to be true. Why did not your "spiritual detective" state the facts as they occurred, or else say nothing about it? "Mr. Powell went to the Herald office by invita-

tion of Mr. Cooper, being assured he would have 'fair play,' and he submitted to every condition they asked of him in good faith. I tied the sleeves of his coat around the wrist, so that nothing could be iropped from them, and then, before all, in broad daylight, he did produce the writing as claimed to be done through him by a power independent of himself; and furthermore, the control told one of vour "staff," his father was there from spirit life. Neither Mr. Powell nor myself know to-day whether the gentleman has a father in the spirit world, except as the party admitted himself. After the "spiritual detective" again examined writing, your the finger of Mr. Powell, with a strong magnifying glass, claiming that he had a piece of pencil inserted under the skin of the finger. But nothing of the

kind was found. "Now, what did your "spiritual detective" do? He simply bit off a piece of "soapstone," threw it on the slate, and placing the finger on it, produced writing, but nothing like the writing of Mr. Powell either in size or color, it being much wider in size and lighter in color. He did not press the "soapstone" into the cuticle of the finger any more than he would naturally do by pressing the finger in the act of writing. A child two years old could have done the same thing. No attempt was made to show how Mr. Powell concealed his pencil after the examination by the glass, and no explanation could be made, for all was done openly and "above board." How weak your "spiritual detective's" theory was will appear to the large number of people who saw Mr. Powell take the finger of an entire stranger, at Mrs. Thayer's seance, Saturday night, and write a slate full at one time? All the "spiritual detectives" in the world cannot crush the truth nor stop the wonderful spiritual phenomena of this age! "The world moves," in spite of the would-be "detectives," who would make the people

believe the world was as flat as their own heads, if their prejudices required it.
"I would add, that Mr. Powell is giving perfect satisfaction to all parties with whom he sits, here, in Boston. He gives fine tests, and is truly a won-

"With kind wishes and sincere blessings for your firm stand on the side of truth and mediumship, 'I remain your fellow-worker,

doubt the fact that the Boston Herald and its conduc-

tors are most unscrupulous enemies of Spiritual-

BOSTON, June 9th 1879. In view of that statement of Mr. Mills, who can

ism, and that they are seeking to destroy all evidence of its truth by a most desperate system of lying and falsification. Who doubts that they are well paid for their detectable falsehoods by the alarmed enemies of truth, as manifested by the spirit world. Lie on, gentlemen, "Verily you will get your reward," not in the filthy lucze for which you are selling your soul's happiness, but in that remorse which will as cortainly overtake you as that

this universe is ruled by a Universal Spirit of truth

justice and right. Spiritualists, why longer tolerate the hypocrisy of the conductors of the Herald in their pretense that they are publishing an independent journal. More narrow and illiberal prejudice never animated public journalists than evidently governs them. Spiritualists, show them that you understand their mendacity.—ED.]

We Confess Ourself "Stumped"-Will Some One Respond?

For Mind and Matter. FRIEND ROBERTS :- Dear Sir: - As your valua-

found it.

ble paper is headed "MIND AND MATTER," we take the liberty to send you a few thoughts for your consideration. Would be pleased to get an answer to them from some one. First.—Please inform us of even one particle of matter independent of spirit? We have been

searching for it, and to our mind, never yet have

Second.—If spirits materialize to weigh 100 pounds, and they weighed while in earth-life 150 pounds, is it possible for them to materialize to the full weight of the 150 pounds? If they cannot, why not? If they can and should do so, could ey have power to pass back into spirit-life, as the body would be wholly material? If spirits can die every hour in the day, if so disposed—that is, materialize and dematerialize, identifying every particle of clothing, jewelry, etc., that they once wore when in earth-life-then I ask where is the matter ndependent of spirit?

We believe that life is spirit, and we do not now of any death, (annihilation). Death we understand to be a change from one condition of life to another. This surely must be so. Then why cannot a spirit, when it materializes, materialize in female form as easy as male form, if it wishes to do so, from that is within it, and be recognized as easily as in male form?

We cannot see why they cannot. We are of the elief that they can, for we have seen ourself in three distinct forms at the same time, first, male spirit: second, female spirit, and third, in our present physical form. In vision, I have seen inanimate matter, so-called, take to itself animation and progress through many orders until developed up

I had a vision a few years ago, and published it n News from the Spirit World, by Mrs. Buffum of Chicago, which to day confounds my senses, it was so strange. You will see it marked upon my bill, "A Sign." Sir, I would like very much to hear your views on some or all of the above points, or the views of anyone else. We would like to see the above in print in your valuable paper, if you should think it worthy. Yours, for Spiritualism, ISAAC J. SLOAN,

Covington, Ind. [We regret that it is out of our power to attempt a discussion of the questions propounded by our respected correspondent. In the first place, we know very little upon the subjects mentioned, and in the second place, have not the time to increase that knowledge at present.—ED.]

What the "Weeding Policy" is Doing.

We commend the following letter to the serious consideration of the present editor of the Religio-Philosophical Journal:

DELAWARE, Iowa, June 11th, 1879.

J. M. ROBERTS, -Sir: I have read your paper for the past three months and have fully gotten the worth of my money and will try it another three months. Enclosed you will find the amount for hat time. I have read the Journal (Religio-Philosophical) some ten years, and it has been a great elp to me in my investigations, and I have never pegrudged the money it cost. I was taking it when received your sample number, but when my year was up I stopped taking it, as I liked your paper

the best. Now, whether Spiritualism is true or not I am not fully determined, and I attribute my unbelief to my early education. I wish that I could have evidence so strong that my reason would be compelled to yield, but it would have to be a continua stream of evidence, I think, to detthe work, as have already had enough to con other subject. But my experience was with Basti and Taylor, and when their exposure came the Journal it knocked my Spiritualism all me. I attended two of their seances before Mr.

Jones was killed, and had tests enough to convince all the rest who were in the room. I saw what purported to be my mother, talked and shook hands with her; saw my little daughter that passed over the river at about 16 months old, besides various other forms that were recognized by others, and yet I went away, feeling entirely different from what I have felt when other problems have been proven to me not any clearer than Spiritualism was here. So I don't know that I shall ever be any better convinced until I step over myself. The fact that the editor of the Journal, in his answer to questions propounded to him by some official or editor of some other paper, seemed to intimate his doubts in physical manifestations, with all the chance he has had to investigate, is a drawback for me. If he could not get evidence, surely I need not look for it. But my investigations, however. have convinced me that the world of both mind and matter is run by one great immutable law of cause and effect, and every violation of law must bring its penalty. C. M. AUSTIN.

(Can any person reasonably complain of Mr. ustin for accepting the natural result of the editor ial conduct of the present manager of the Journal? Any person-of common sense cannot but see that, sincere in the course he is pursuing, he seeks not o uphold Spiritualism, but to create distrust and oubt concerning it. We hope our correspondent will not feel that we have abused any confidence in publishing his letter addressed to us personally. It too important in its bearing upon the question which the R.-P. Journal has been raising among Spiritualists to warrant us in withholding it from our readers.

Spiritual Camp-Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia 18 miles, and from New York 70 miles.

Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare of fifty-five cents for the round trip from Philadelphia; children, over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be published in due time.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting with profit. spiritually, and at a low rate of transportation. The Neshaminy Falls Grove contains twenty

acres. The station is within fifty yards of the A beautiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent selfacting swings.

The Grove is densely shaded with thrifty erounds. baks and maples. The cool breezes from the cross valleys impart fresh and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer in a crowded city. Vocal and instrumental music will be provided during the meeting.

There is a large pavilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements already upon the grounds. Other additional improvements are being erected, together with tents, so that the sojourners shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee. Speakers will occupy the public rostrum daily, mornings, afternoons and evenings. Mediums-fo ifferent phases of manifestations will be present,

who will furnish evidence of spirit control. S. P. KASE, Chairman, No. 1601 N. Fifteenth Street. Philada., Pai

Philada, Pa-

JOSEPH WOODS, Corresponding Secretary, No. 1506 N. Seventh Street.

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of dis-embodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-tend to possess. [Editor.] Communications received through the medium-

ship of Alfred James, June 13, M. S., 32, and taken down by the editor of MIND AND MATTER.

"HALLOO! STRANGER.—What is this? (Looking at the clothing and person of the medium.)
"All skin and bone. I used to be a two hundred pounder I did. I'm a kind of squeezed. Look a here—when a man lights out in a hurry, he generally asks himself, "Well how have I got here?" I had no more idea how I got where I am, for a long time, than nothing. It seemed to me like a boiler explosion and I was off. But I come here for advice. I was told that this shop dealt out instruction for spirits, so I hicked around here to get some. I like rum, but the time is coming when things are slow. I want something better. I want to get free. Curse this appetite any how. I have been nine years in spirit life—was killed in a fight with the Cheyennes. I was told to come here by a woman. Her name is Achsa Sprague.

My name is MARTIN FISHER,

Independence, Mo. [The advice asked for was given.—Ed.]

Good Morning, Sir:—The time has come when there must be a new departure; and this departure must rest upon the basis of eternal truth. He who interferes with this dawning light will feel, in the next life that a millstone is hung about his neck. It will drag him down-down-into years of suffering, and he will endure hell. Wise is he who reflects in time. Oh! save these people, now, for they have a much better chance to reform in the material life than when in the immortal life.

"Vain and delusive were my hopes. They were built upon another man's merits. He or she who thinks that innocent blood will buy them happiness in the future life, will exclaim with Solomon 'This is vanity." Pure and undefiled religion is that which teaches you to work out your own sal vation. What foolish beliefs and religious dogmas have been held to in times past! I, in my mortal life, sneered at this; but I am brought to realize my folly and to this confessional. My ideas of the spirit were always vague and unsatisfactory to me, but now I understand it, and I try to bring all the light I can in relation to it.

"I hope that each and every one, who reads this will be warned in time and build upon the certainty of their future spirit progression. If they will do this they will truly enter into the mansions of the blest. Sign me,

JOHN CHAMBERS.

[Whether that communication comes from the spirit of him who was known as the Rev. John Chambers, we have no means of knowing. All we know about it is that neither the medium or ourself had anything to do with it. The medium was perfectly entranced, and, until the name was given at the close, we had not the faintest conception who the control would purport to be. The humiliating confession of earthly errors which is there made is consistent with the resolute and independent nature of Mr. Chambers.-ED.

"Oh! I am on fire! I am burning! I want water! I was burned to death about two years My name is Elizabeth Green, Park avenue, Brooklyn, N. Y. I want to communicate with one I left behind me. Tell them I enjoy pretty fair happiness in the other life. I will come again; cannot stay longer now." [As the spirit left, "Wild Cat" said. "She wanted some relation of hers to know abe is now beyond her sufferings.]

mg:—Many persons ask this ques--"How is it that German spirite. , and other spirits, who never spoke English in their earth-lives, communicate in the English language. In the first place, it would be useless to communicate to you in a language you do not understand. In the second place, we do not want to put you to the expense and trouble of having them interpreted to you. We have our interpreters in spirit who speak for spirits who cannot use the English tongue. But the English tongue is becoming so widespread that it has every appearance of becoming the universal language of the world. Consequently spirits are directing their minds towards acquiring a knowledge of this language. Besides, the English language is remarkable for its advantages and strength.

"There will soon be a remarkable increase of spirit influence and manifestations, and they will not be of such a character as to be called cant and drivel. They will be clear and solid, and those who want positive proofs of the spirit-life will not have to go far to find them. Let us have a plain, simple way of expressing the truth, and let us not cover it up with grand phrases and meaningless assumptions.

"We desire every one to understand the spirit, and not to have it veiled by priestly craft. I was a COMLY WORTHINGTON. Byberry, Penna.

SIGNOR:-I come here to-day as an enemy, not as a friend, and one thing I will tell you—it requires a man with an iron will to force his way into his enemy's stronghold. This is one of the headquarters of the Spiritual movement, so-called. What does this movement mean, to me? It means loss of power. He who would wrest this sceptre from my grasp; must work; for I will plot and counterplot; I will attack in front, on the flanks and in the rear. The symbol of my religion is the cross. I have sworn upon it to defend it to-day, to-morrow, and throughout all eternity, and I intend to remain steadfast to that oath.

"But this is a growing power of yours, and it re mains for me to overthrow it, if I can, and this I most assuredly will do. You had an article in your paper that has been read in the spirit world. mean your reflections on Cardinal McCloskey and that throne. You had better beware that throne does not crush you. Our number is legion and the strength of our power lies in the fact, that spirits who have come to the after life with their minds so deeply imbued with the Catholic faith, cannot be drawn or driven out of that faith.

"One of my compeers expressed this result well when he said, "Give me the boy or girl until twelve years old, and you may have the man or woman. Marshal your forces all you can, and if you win, it will be because I have forgotten my cunning.

CARDINAL XIMENES. [Cardinal Francis De Cisneros Ximenes was an eminet Spanish statesman, born in 1437, at Torrelaguna in Old Castile and was educated at Alcala and Salamanca. After filling various benefices, he became a monk of the Franciscan Order, and obtained a great reputation as a preacher. In his fifty-sixth year Queen Isabella made him her Confessor, and two years afterwards he was raised to the Archbishopric of Toledo. It was not, however, till he received the express injunction of the Pope that he would accept the archiepiscopal dignity, and he continued to preserve the austere habits of a Franciscan. He subsequently became prime minister and a cardinal; and Ferdinand, on his deathbed appointed him regent till the arrival of Charles V. He died in 1517.—ED.]

Thou mayst as well expect to grow stronger by always eating, as wiser by always reading. much overcharges nature, and turns more into disease than nourishment. It is thought and digestion which makes books serviceable, and gives health and vigor to the mind.—Fuller.

The Sermon on the Mount cannot be read by any good man without the strongest feeling o shame and humiliation for the contrast between the picture of Christian principles there drawn and the reality he see around him.—Church Union.

Dr. Peebles' description of the materialization at Mrs. Stewart's, at Terre Haute, Indiana, surpass anything we have seen or heard of. We hope he will furnish us with a description in detail as to tions. After considerable urging and persistent efforts, I finally persuaded her to "try the spirits" then and there. It was just at twilight; the gas had not been lit; everything was plainly discernawhat he heard and saw in those wonderful and far famed circles. Dr. Peebles says in all his travels he has never seen such satisfactory materializations as at Terre Haute.—Independent Age.

CORRESPONDENCE.

Sr. Louis, Mo., June 13th, 1879. EDITOR OF MIND AND MATTER.

DEAR SIR: My note to you of April 27th, as published in your paper of May 17th, and headed "Abe Lincoln and Spiritualism," seems to cause much inquiry, judging from the letters I have received; and in answer to your invitation, it would afford me great pleasure to give you, for publication, all I know upon the subject. But this is now, seemingly, impossible from a combination of causes My personal knowledge of many facts connected with Mr. Lincoln, and the subject of Spiritualism. in connection with the late war, is to me and many of my personal friends deeply interesting. I would be glad for the people to know them. I think the best way to get them would be, if some short-hand writer would take my statements as I can give them; or, better, if I could give them in a series of lectures. Lincoln was a strange man from his cradle to his grave—born for a mission and died just at the right time. Before his election as President, or thought of as such, Mrs. A. Lincoln had a dressmaker in her house, in Springfield, who told him he would be the next President. He laughed, and told her if her prophecy came true he would make her a present of a silk dress, &c., &c. Abe Lincoln was first nominated by the spirits, at the house of C. Lurie in Washington. The news was given to Horace Greeley, and he brought his name pefore the national convention. Lincoln was to be elected as a "minority President," and such was the fact. Lincoln was under strong control of spirits, as were many of his advisers and army officers. Lincoln, like many others in those days, was ashamed or afraid to own his true belief. have many times spoken to him and his family; I know how he felt upon the subject. When John B. Conklin (not Conkling) called upon him, in the early part of 1862, I know just how he received him. All the Spiritualism that Lincoln believed in was forced upon him, just as it has been upon your correspondent, and he was compelled to be-

Your correspondent, in 1860, was forced from his home and all earthly relations to make the first call for volunteers to defend the union; was forced into the army in spite of himself, and was placed where he saw much of the corruption of men in power. In August, 1861, I wrote a letter to Mrs. Lincoln, warning her of death, &c. In November, 1861, I wrote to Mr. Lincoln to look out for his own household, for they would then try to poison him, and to put a guard upon the White House, all of which happened. On the 4th of January, his death, I wrote and told him:

"AB'M LINCOLN, President U.S .- The same who warned you of a conspiracy on the 18th of Nov., 1862, is now compelled to tell you your days are numbered. You will be a dead man in six months from date. Thus saith the good spirit,

Lincoln professed to be my warm friend and proposed to do much for me, as his letters will show. But he was overpowered by men in office—men and devils in and out out of the form got control and caused him to make some bad moves, all of which I can explain, and from which we are now suffering. Washington, Jackson, Webster, Ellsworth, and many others have been with Lincoln and myself, and given facts as they have occurred, and are yet to occur. Of all this I am as convinced as that I have a being. Lincoln was convinced some months before his death that he would not live out his second term. On dressing at a looking glass he saw himself dressed as a corpse, in his bed and then stated that he would soon die.

I had a strange communication given me by Daniel Webster, in 1861, to give to Mr. Lincoln and Genl. Scott, which I did not have the courage to deliver, but which came out true to the letter. I have uot all the courage of the world. I have, thereore, not done all that I have been directed to do. I was at an early age taken from the lap of nobility, and transplanted on American soil, and if I can believe my dear mother, and many other angels and mediums, it must be for some wise purpose. I was compelled to predict our last war, and

have often warned the people of another near at hand, and more bloody than we have ever had. God Almighty, save us from it, I ask, I beg, I pray. But still I see it is coming. Crazy lunatics in office are bound to bring it upon us. Oh! that I could prevent what I see is coming, how gladly would I do so. Right and wrong has ever been, and, I suppose ever will be. But in this age, why not take the right for our guide and save trouble. What can I say of the past? Where can I begin or where could I end? I know not. I see all of my old friends dropping off, until I am now almost alone; and yet I feel I have years to remain and perform a good work. One gentleman writes me in behalf of many Spiritualists, requesting me to publish anything I know that would advance the This puts me in mind of the days when I was a babe in Spiritualism. In the Bible, Dives says: "Send to my brothers," etc. The answer, "Neither will they believe, though one rose from the dead." I cannot or will not undertake to convince any one. Let every person think and act for themselves. All

will come right in the end. Lincoln was a medium and has brought about strange events. So is Jeff. Davis, if you look at things in a true light. Lincoln had many warnings and suffered because he would not heed them. The same is the case to-day with many now in office who will die by the hands of their constituents. I can give the names of those who will be put to death, for their misdeeds. On this subject I might say much which I am compelled to withhold. Hayes and others have been warned of what will happen, but it is as it was in the days of Noah, and in the days of Lincoln, They are deaf they will not hear. A. Johnson was told what Grant would do, he would not hear until it caused his death. E. Stanton was told to change his course. but he would not hear until it caused his death. I called upon Preston King, in the New York Custom House, he would not hear, and in three weeks after he was a dead man. Where is the use of

warning people; let them "work out their own salvation with fear and trembling."

Had Lincoln taken advice he might have been living in our midst to-day, but as it is all is right; he is gone and so is Booth. All I have got to say is, if you live here two years longer, you will see many strange developments and many men, now high in office, headless. This world is filled with babes. Lincoln was but a babe in Spiritualism, and there are thousands more such, now living. Lincoln was a good man, but he was surrounded by devils, many of whom I can name. If you come to St. Louis to interview me I can give you enough for your paper to last six months, and not go out of my own experience. I possess many communica-tions and many letters from many correspondents, but how am I to communicate them? I cannot do so short of a book, and this I have no time to write. If you have any able young man who can, I will give him a budget of facts, but I will send you an article once in a while—when time will permit.

Very truly yours, R. D. GOODWIN, M. D., Ex-Brevet Gen'l, U. S. V.

A SEANCE WITH MRS. THAYER SPRINGFIELD, Ohio, June 20, 1879.

MR. EDITOR-DEAR SIR:-Having occasion to visit Boston, Mass., a short time ago on business, improved the opportunity to follow up a series o investigations commenced some years ago, and at this particular time to convince myself of the truth of "physical manifestations," in which I had never taken any interest nor believed in any "so-called." Just prior to my leaving home I had a sitting with Mis. Nettie C. Maynard, a well-known medium of this city, through whom I received a communication from my mother, saying, that if I would go to Boston, and find Mrs. M. B. Thayer, the renowned flower medium, she would bring and place on my head a white carrier dove; also, a spirit friend would, at the same time, place in my hands three certain flowers. I immediately drove to the railroad station and took the cars for Boston, arriving at that city on Friday P. M., May 30, and obtaining the local address of Mrs. Thayer, after considerable difficulty, for she does not advertise, and I find this fact to be true with all of the best mediums, those who are the most reliable, some of whom I shall refer to hereafter. Upon arriving at Mrs. Thayer's residence, I met that lady, and making my errand known, was told that she gave no private sittings, but on the following Tues-

day, a public circle would be held, at which I would

be welcome, etc., to which I replied, that would not

do. nor would it be following my spirit instrue-

ble, and we sat down by a small wooden table. After locking the doors and closing the windows and blinds, we had sat in perfect silence for the space of about five minutes, when a cool breeze was felt on our faces and hands, upon which Mrs. T. remarked she felt as though something was coming, and was immediately seized with a shuddering, as from a cold. At this point I felt a sub-stance placed on my head, at the same time, on the able was strewn the identical flowers, and placing my hands to my head removed what proved to be the "white carrier dove" promised by my mother! All through the sitting, which lasted but ten or fifteen minutes, Mrs. Thayer's hands were in plain sight on the table near my own, and no other per

son in the room.

Being detained in the city several days, I attended two of her public circles, at which I met several ladies and gentlemen who stand high in social position, and I found that, as a rule, her circles are in the main composed of the elite of society. and often are met clergymen, statesmen, scientists, and the better class of Spirrtualists generally. The first one occurred on Tuesday, June 3, at which were assembled some eighteen or twenty persons, but, much to the astonishment and regret of al present, there were no manifestations at all. Various theories were advanced as to the reason, but not till some time after did the true reason become known, further than a lack of harmony in the circle, which was apparent to the medium. It seems there were two or more parties present who had accidentally met, between whom a hatred or feud had existed for years, and, although no word was spoken by either in reference to it, still their feeling of animosity was so strong that it de-stroyed the necessary harmonious conditions for successful manifestations, which incident will sufficiently illustrate how necessary it is that all should be at peace and harmony with each other, and how essentially fine and sensitive are the requisite conditions in this beautiful phase of mediumship. On the following Saturday evening the next circle was held with glorious success and entirely satisfactory results—branches and cones of pine trees, ferns, birds, and flowers in abundance, some with dirt still clinging to the roots! Many who had made mental requests for certain flowers, found them placed in their hands. On Thursday evening, June 12th, I called to make my adieu to Mrs. Thayer, and get my dove which I had left there in a cage, to carry home with me. Before reaching the house, it suddenly occurred to me how beautiful it would be if I could obtain a bird to carry home to the lady through whose instrumentality had been sent to Mrs. Thayer. Upon my arrival I found a Mr. W. J. Colville, the Euglish orator, and Mr. Kelly, of Providence, which prevented my saying anything to Mrs. Thayer regarding the extra bird desired. During our general conversation, in the brilliantly lighted room, a bird of most beautiful plumage was suddenly seen by the two above hamed gentlemen and myself to light upon the nead of Mrs. Thayer! which we immediately secured, and then I related my unspoken wish, thus

singularly fulfilled. After my experience with the mediumship of this lady during my two week's sojourn in Boston, which, by the way, I find to consist of a mental as well as physical phase, for she is constantly surrounded by a powerful band, one of whom purports to be a celebrated alchemist, that inhabited this earth many centuries ago, he gave me wonderful tests and truths concerning myself, family and business relations with astonishing accuracy. I have no hesitation in declaring Mrs. M. B. Thayer the most wonderful medium I have ever met, combining as she does such variety of spiritual gifts. She is residing at present at No. 8 Davis street, the house of Mrs. Lawrence, who seems to be singularly fortunate in getting the best and most reliable mediums under her roof. Here Mr. Colville, whose inspired utterances have awakened new life in the spiritual ranks, resides; also, Mrs. Rose Worcester, a splendid test and business medium, and Mrs. A. C. Sylands, the celebrated medical and healing medium. Also Mr. Powell, lately from your city, the wonderful slate writer, is located here, and meeting with well deserved success. I visited Mrs. Mand Lord Mitchell and had a very satisfactory test. Mrs. Boothby I did not have an opportunity to visit, but am reliably informed that she is having good success in giving genuine materializing seances

I have but lately seen a copy of your valuable paper, and am much pleased with it. Enclosed you will find the subscription fee. I have written his article hoping you would find it worthy a place in your columns, as a small but well deserved trib-ute to a medium whose reputation is world wide and who has probably undergone more severe and crucial tests during the past five or six years, than any other known; also from a sense of justice, for I am informed that previous articles written in relation to her seauces have been refused publication by the veteran editor of a spiritual paper published in her own city, the said editor claiming to be "not convinced" as to the reliability and genuineness of her manifestations, nor will he make the endeavor to satisfy himself, never having visited one of her circles, though others of the "staff" have done so to their entire satisfaction.

Therefore, knowing your fearless and independent manner of publishing the truth from whatever source derived, have submitted the above to your consideration, and may at some future time give new and interesting facts concerning the wonderful phenomena of Modern Spiritualism.

JEROME FASSLER.

Perjury Resorted To Liberate John S. Morton and Injure Spiritualism.

At the hearing by the Board of Pardons of the application of the wife and friends of John S. Morton for his pardon; Annesly N. Morton, brother of the prisoner, in the course of his deposition, testified, that "Bliss the notorious medium whose fraudulent doings were exposed in the newspapers and in the Quarter Sessions, stated publicly n my hearing and that of many others, that John S. Morton, never did any business without consulting him, and acting upon his advice." Mr. Bliss authorizes us to declare that allegation to be wholly false—that he Bliss, never spoke a word to John S. Morton in his life, and never sat for him as a medium—and that he never did any where make the statement quoted from A. N. Morton's deposition, or say anything that could be tortured into such a falsehood. It is manifest that A. N. Morton, knowing that he could not be convicted of perjury without the testimony of two witnesses to the falsehoods he swore to, was morally guilty of that crime in swearing to that malicious falsehood. We make this public charge against Mr. Morton in the hope that he will give some public attention to our arraignment of his honesty.

KIND WORDS.

R. B. Ricketts, Brookhaven, Miss., writes: "I expect to be a subscriber as long as you remain the gallant defender of the persecuted."

Dr. D. Ambrose Davis, Chicago, Ill., sends subscription and writes: "Perseverance in time will add a few drops to the ocean. I have the promise of several subscribers to MIND AND MATTER as soon as they can spare the money, which comes rather slow these days. My earnest blessing to you, all the way along. I haver never to my knowledge met you in person, and yet I surely feel that you are the right man in the right place.

W. D. Schooley, Richmond, Ind., writes: "Your sample paper came duly to hand, and I was glad to receive it, for such a paper pays for the time it takes to glean it. I am heartily tired of the popular papers, and the political ones are worse. So send me yours for the time specified in the slip, and find the change in stamps. If I can be of any benefit to you, I would be glad to serve you. Perhaps I might get an item for you, as there are thinkers here, and we get off some thoughts that make their mark as they fly. Our city papers will not publish anything that savors of reform, or that is out of the old ruts travelled by their elder brothers, the Emmets, and of course we cannot reach the public ear through them. Yours, for reform and all that stirs the mind, for if we ever become thinkers we must commence like a child starting out to learn to walk-have a tumble now and then-before we can break loose from our moorings and go it alone or where we like.

Sylvester Heywood, Charlton Depot, Mass. writes: "We have received two numbers of MIND AND MATTER, which we take as an invitation from you to become a subscriber. Your MIND AND MATTER seems to us to be a bright and lively child, destined to reach a mature manhood in the cause of truth and freedom. We have felt moved to help you to one more subscriber, a neighbor of ours. Would that we could send you more at this time, but this locality is not blessed with free thought; but, nevertheless, it is destined soon to be stirred by the great free thought wave of Spirit-

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTEE, to say to her many friends and well-wishers, and those who may need or desire her services, that she has removed from 394 to 1533 S Dearborn Niveet, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner. She has secured the services of one of the best magnetic healers in the country—a lady—who will be in attendance, to treat patients magnetically when ever desired.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex. age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case

the prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character. \$3.00. Answering business letters \$3.00. The money should accompany the application 183 00. The money should accompany the application to insure a reply.

187 Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this anti-dote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 1533 South Dearnborn, St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads. One box of the remedy is usually sufficient to efficie a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 1533 Dearborn Street; Chicago, Ill.

Send lock of hair, and state how long used and the constitute taken, and Mrs. Robinson will diagnose the A. H. Robinson, 133 Dearborn Street, Chreago, 111.

Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson. 1533 Dearborn Street, Chicago, Ill.—Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have nodesire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 1633 Dearborn Street, Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,

T. W. GALLOWAY,

No. 581 Ada St., Chicago.

PHILADELPHIA MEDIUMS.

Dr. HENRY C. GORDON—Materializing and Slate Writing Medium; No. 691 North Thirteenth st., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seauces at the same place every Monday and Friday evenings. Test and developing circle on every Wednesday evening. Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

Mrs. SARAH A. ANTHONY...Test Medium... No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

DR. C. BONN—2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and explain spirits.

Mrs C. B. BLISS, will hold a Materializing Seance until further notice every Tuesday and Saturday evenings, at 8 o'clock, at the Office of MIND AND MATTER 713 Sansom St. Admission, MR. AND MRS. T. AMBROSIA-1030 Shacks-

maxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday. Tuesday and Thursday evenings. Sittings daily. Friday evening circle at 2070 Frank-Mrs. GEORGE—Trance and Test Medium—No. 680 N. Eleventh st. Circles on Tuesday evenings. Sittings daily.

MRS. FAUST, Test Medium, 936 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m. MRS. PHOEBE GLASBY - Test Medium. MRS. J. HOFFMAN—Electric and Magnetic Freatment, 1518 Wallace street, Philadelphia, Dis-cases of Women and Children a specialty.

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Sa marityn—At the Northeast corner Eighth and Button-wood streets, third floor. Speaking and test circle every Sunday afternoon and evening. TEST CIECLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs. Anthony, Medium.

THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front. Free concrence every Sunday afternoon, and Circle in the LYRIC HALL SPIRITUAL ASSOCIATION. FIRST INDEPENDENT ASSOCIATION OF Spiritualists. Developing circle Monday evenings at No. 680 N. Eleventh street. tf

SPIRITUAL MEDIUMS.

SALLIE L. MECRACKEN.-Psychometrist and SALLIE L. MECRACKEN.—Psychometrist and Symbol Cairvoyant Readings of character and life-line symbol \$1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oil colors one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex, married or single in applicants own writing. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address, West Des Moines, Iowa.

MADAM M. J. Phillips, 169 Prince street. Bordentown, N. J. Cancers and Tumors successfully cured. She treats all diseases with great success. MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 88 4th Ave., New York City. Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H. S. PHILLIP'S the gifted Trance Business and Test Medium, may be consulted at her home, 113 S. 3rd St., Camden, N. J.—Sealed letters answered and Claivoyant examination given by hand writing or Lock of Hair. Enclose \$1.00. JOHN M. SPEAR, may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston,

MRS, L. A. PASCO, 353 Main street, Hartford, Conn. Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

MRS. DR. J. W. STANSBURY will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office, 10 to 12 a. m., and 2 to 5 p. m. \$1.00 and \$2.00. Call or address, 164 West 20th street, New York City.

J. V. MANSFIELD Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

MRS. MARY METZGER, Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents. HEALING MEDIUMS.

renewal 50 cents. J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 118 East 10th street, New York City. Examinations by lock of hair \$2.00.

C. J. RAICHARD, Healing Medium, Highgate Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00,

W. L. JACK, M. D., Clairvoyant, Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-ease by Lock of Hair, \$2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St. N. W., Washington, D. C. DR. H. B. STORER, Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to

cure all forms of disease, sent to all parts of the

SPECIAL NOTICES.

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TRANCE MEDIUM. Of Philadelphia, Penn. "A perfect and lifelike picture." Cabinet 35 cents. Carle de Visite, 20 cents. For Sale at the Office of Mind and Matter, 713 Sansom st., Phila. Sent by mail. Postage free.

SPIRITUAL GOSPEL HYMNS.

By WM. H. WESTCOTT, of Philadelphia. It consists of Fifty Hymns, adapted to popular and familiar tunes, for congregational and circle use. Retail price, 10 cents. For wholesale price, address

JAMES A. BLISS, Developing Circle has adjourned to meet the first Tuesday in September.

WANTED,—A good, quiet, neat, orderly house-keeper. A man and wife or a lady with or without, a child, can have the use of house and some things from the place, as a cow, hens, fruit etc. etc. to board two persons. Can refer to Mrs. Katie B. Robinson, of 2123 Brandywine St., Philadelphia. Address.

Dr. B. P. FUSTER,
VINELAND, N. J.

THE NORTHERN WISCONSIN

SPIRITUAL CONFERENCE. Will hold a three days meeting, in Spiritual Hall, Omro, June 27th. 28th and 29th, 1879. MRS. S. E. WARNER] BISHOP and E. SPRAGUE, are the [WARNER] BISHOP and E. SPRAGUE, are the only engaged speakers. All Liberalists invited to participate, as our platform is a free one. Remember this is a three days meeting and will be called to order at sharp 10 o'clock, Friday, a. m. So, friends, please be in season. Good Music Secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished for 15 cents. Now friends, let there be a grand turnout. Social Party Friday Evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their enhat ample arrangements may be made for their er DR. J. C. PHILLIPS, WM. H. LOCKWOOD,

STATE CAMP MEETING. Michigan State Association of Spiritualists and Liberalists.

A State Camp Meeting, under the auspices of the Michigan State Association, will be held at Lansing, the capitol of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information, address S. B. McCRACKEN, Chairman Ex. Com.

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Spiritual and Liberal Books, Lithographs, Photographs, Engravings, etc.

For Sale at the Office of MIND AND MATTER 113 Sansom street, Philadelphia.

The Clock Struck One, by Rev. Samuel
Watson, cloth
The Clock Struck Three by Rev. Samuel
Watson, cloth
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Samuel Watson, cloth
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Samuel Watson, cloth
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BANNER OF LIGHT.—The Oldest Journal in the world devoted to the Spiritual Philosophy. Published in Boston, Mass. Per year, \$3.15, Single copy, 8 cts.

SPIRITUAL OFFERING—A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$1.00. Single copies, 25 cts.

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THROUGH MRS. SYLVINA L. WOODARD.

Ruby/sister, take I pray, This simple offering.

Perchance 'twill charm some care away, These words of love I bring.

For I can read thy inmost soul. And trace its purity, Its chords vibrate to love's control,

In swectest melody. Rich, sparkling, bright-the Ruby is,

A gem of beauty rare,

And so we love to call you this, For you with it compare.

The Rose and Lilly may entwine, And rest upon one stem, So Pearl and Ruby may combine,

To grace love's diadem.

Brussels Calhoun Co. Ill.

GOOD AND EVIL INTERWOVEN.

BY JULIA H. JOHNSON.

The blossoms and briars are mixed by the way. And earth's fairest flowers the soonest decay, In seeking the treasures, oh, cull them with care, Lest thorns may beset, and your pleasure be spare

Tis better to admire at a distance, than feel The sweet charm dissolved by over much zeal, Far better forego their rich fragrance than find, In plucking, a poisonous sting left behind.

We are told that the rose is the emblem of love, The hollest gift of our Father above; Yet, so oft interwoven with heart-ache and woe. That 'tis almost a wearisome blessing to know So laded with failures the false and untrue

That 'tis often a dangerous boon to pursue: Yet, the beautiful wave on which to ascend Unto loftier heights, with the angels to blend!

THE CHINESE QUESTION.

Now Cpen for Discussion in "Mind and Matter."

Editor of Mind and Matter:

My former article closed with the evidence of the Rev. Otis Gibson, who has long been a missionary among the Chinese here and in their native land His testimony shows a deplorable state of affairs among the Chinese residents here. Many persons reading his statements will ask why the State government does not put a stop to such iniquitous proceedings. To answer that very pertinent question, I will quote from the same pamphlet before used ("Chinese Immigration") of the testimony of

C. P. O'Nell, page 115. Question. How long have you resided in Cali. fornia? Answer. Twenty-seven years. Q. How long have you been on the police force

of Sacramento? A. Twenty years. Q. In what part of the city? A. Principally on I street, in the Chinese quarter.
Q. Are there many Chinese women here? A: There are a couple of hundred, most of them being

Q. How many Chinese families are there in the city-men with their wives and children? A. There are not a great many. It is a very unusual thing for Chinamen to bring their families here from China, so much so that I never heard of a case. In conversation with me they always speak

as if opposed to such a thing.

Q. Do you know how these women are held, whether they are owned by anybody, or whether anybody claims to own them? A. Only from hearsay. I have heard them (the Chinamen) frequently say that they bought them. On one occa-sion I was called into a Chinese house, and there saw four hundred and fifty dollars pass between a man and woman. They wanted me to be witness to the fact, and I witnessed it. Some time afterwards the woman told me that her boss had sold her for four hundred and fifty dollars. • • The woman soon after committed suicide. From my experience as an officer I know that these women

are kept in close surveillance. Q. Is it possible for them to escape, or is there any reasonable probability that any of them could escape from that servitude? A. No; not without they are protected by the white people. I have known them to attempt to escape, and have known

them to be sent for and brought back. To do this they use different means, principally money. They use, also, the machinery of our American courts to enforce these contracts, it being customary to have these women arrested for lar ceny, or some crime, in order to get more secure possession of them. In preventing this thing, the principal difficulty lies in the fact that we don't understand their language. We do not know wha they are trying to get at, and they will tell such well concocted stories that it is almost impossible to get at the truth, as we can with white persons. A Chinaman has a right to go before a magistrate and make out that a crime has been committed by a person, and the magistrate, having no means of

ascertaining the truth, must issue his warrant. Q. Do you know anything about any organization existing among the Chinese for the protection of their members against the laws of this country, or for the enforcement of their own laws independent of the action of the authorities? A. The only thing I know about it is this: A case was tried in the county court a short time ago, where some parties were convicted of robbery. One of the members of the "Chinese Wash-house Association" violated some rule, and they forced him to pay

sixty dollars. Q. It was in some proceeding of a Chinese tribunal that it was adjudged that he should pay sixty dollars? A. Yes, sir; and they enforced that judgment and took the sixty dollars, with the aid of a pistol. The difficulties in the way of the administration of justice are our ignorance of their language, and because they band together to defeat

that administration. Q. Is it done in crimes of any magnitude, as murder or burglary? A. Yes, sir; almost anything can be settled. This testimony, slightly varied, would apply to

every city and town on this coast. Still you ask why do our officers not suppress such things. Hear the evidence of H. H. Ellis, Esq., Chief of Police of San Francisco. (Page 111). Q. What is your occupation? A. I am Chief of

Police of the city and county of San Francisco. Q. How long have you resided here? A. Since Q. Are you acquainted with the Chinese quarter

of this city? A. Yes, sir. Q. What is their condition in regard to cleanliness? A. Very foul and filthy. Q. It is in testimony that there are about thirty thousand Chinese living in this city. Do you know

what proportion of that population is criminal? A. I should say there are about one thousand five hundred regular criminals.

Q, Including those who violate city ordinances in relation to fires and health, and those who live off the wages of the criminal classes, what is the

proportion? A. I think almost the entire popula Q. What difficulties are in the way of enforcing the laws where the Chinese are concerned? A. The Chinese will swear to anything according to

orders. Their testimony is so unreliable that they cannot be believed. Q. What is the greatest difficulty in the way of suppressing prostitution and gambling among them? A. To do this would require a police force so great

that the city could not stand the expense. It is difficult to administer justice because we do not understand their language, and they all combine to defeat the laws. Q. What influence does the presence of Chinese

here have upon the morals of the white race? A O. In what respect? A. I regard prostitution as the worst feature, for great numbers of young men

visit Chinawomen. Now, reader, what can we do with such a class of Perhaps you say these things are over drawn. Nay, verily. The half has not been told. One can form but a faint conception of the real state of the case from reading. To be understood,

it must be seen. Having shown you the social condition of the Chinese throughout the State, it is in order to consider its effect upon our social condition. I could

quote from the same pamphlet, the evidence of the best physicians in the State, all testifying to the frightful prevalence of those diseases which are the offspring of licenticusness and debauchery, and which they say are mainly contracted from the Chinese. They all concur in stating that thousands of the most prominent youths of our State, are annually corrupted and ruined, both physically and mentally, thr. ugh the instrumentality of these vile, though cheap places of prostitution. But I will not offend the good taste of your readers by quoting them literally. Indeed, I would not have quoted so much as I have done, were it not absolutely nec-

essary to the elucidation of my subject.

It is the only way we can make you understand the terrible danger which menaces us, if we allow Chinese immigration to continue. The sad state of affairs just detailed as existing in our cities will eventually be true of every city in the United States if we do not stop their coming. Do not pooh-pooh this away and say there is no danger. There is great danger. Thoughtful men all over this coast are alive to it, and feel that something must be done or the rising generation will be hopelessly ruined by these degraded beings. It is difficult to be calm when speaking of these things, but I promised to use reason instead of denunciation, and I will do my best to fulfil it. Suppose the same state of affairs existed in every city of the United States that obtains in San Francisco, what would be the outlook for our country in the future? Think of the thousands of youth that are

annually ruined in our cities, and multiply that number by the number of cities in the United States, and what a grand total of destruction we have! It surely will be so, if we do not take means o prevent it. But suppose the danger is limited to this coast alone, must we submit to it, to gratify the morbid entimentality of a few who would have them here to Christianize them, or to satisfy the avarice of another few who make money out of them? Must we sit idly by and see our social fabric undermined and destroyed by a class of people who come here to prey upon us-to eat our substance, and, when

cormorants more hungry and greedy than them selves! Common justice says, no.

It cost the nation millions of blood and treasure to root out African slavery. Shall we thus early consent to the establishing of another system of servitude more terrible lu its

filled to repletion, to retire and give place to other

practical workings than the former? The advocates of Chinese immigration pratically say yes; but we hope that is not the answer of the right-thinking people of the United States.

In my next I will deal with the question in its moral bearing, and will introduce testimony going to show its present and probable future effects.

E. G. ANDERSON. READING, Shasta Co., Cal., May 24, 1879.

PHENOMENAL FACTS OF SPIRIT UALISM.

It is proposed to publish in MIND AND MATTER well authenticated facts of spiritual phenomena. The following will prove to be very interesting to

the general reader:

am in her presence

T. Lashbrook writes: "I sent to Mr. Fayette, of Oswego, N. Y., and received a correct likeness of my father. He had been in spirit life thirty-five years. No likeness had been taken of him while on earth.'

GREECE, N. Y. S. Hayford writes: "I have a beautiful portrait of my mother, who died sixty-one years ago, painted by Mr. Fayette."

MOUNT PLEASANT, Iowa. Mr. Funette-Dear Sir: I have just received a painting from you. The general appearance is fuller and fresher. Is it possible that time in spirit life alters appearances? I have a daughter in spirit life that this likeness seems that it might correspond with my idea of what she would be when to pa grown up. Still there is that about it that makes me feel that my wife is looking at me, and that I

> Yours truly, SAMUEL DICKEY.

WAVERLY, Iowa.

BRIDGEWATER, Vt. Mr. Fuyette-Dear Sir: I saw a painting of the ife of Mr. Simons, of Williamstown, purporting to have been executed by angel hands through your organism. If this is a fact, it is a wonderful proction; but we are having many strange and wonderful things brought to light in this nineteenth century. I send you some names, and hope to get some paintings of friends in spirit life. Most of our earth friends are satisfied, and say it is impossible for the dead to come back and manifest themselves before the great judgment day when Jesus calls the dead to life. Yours, &c.

NATHAN LAMB.

BRIDGEWATER, Vt., 1871. Friend Fayette: I have delayed writing for some two years, thinking I should be in Oswego, and call on you personally, but have been disappointed. I believe I have written you since you sent the last portrait of a young lady, a half-sister to my wife. We were all well pleased with both paintings, and regard them as correct likenesses. But neither of the ones we have sent for have come. We would like you to try and get those we first sent you. Please forward your bill and I will send you the money.

Yours for truth. NATHAN LAMB.

A SPIRIT PAINTING.

At last, after years of patient, anxious waiting, our great desire to have a picture of our sweet angel sister Helen has been gratified. There was never any daguerreotype, painting or photograph of her sweet face, only as it was indellibly painted in the tender memories of those who loved her so dearly. Over twenty-two years ago a sudden blow from the hand of disease laid her little child form of eight summers so cold and still before us. She was the idol of seven older children and loving parents. How dark and desolate that home when the sunshine of her life went out of it! Boy though I was, I shall never forget the terror I felt, nor the appall ng darkness of the night when her pure spirit flashed out from the unconscious form, and like a star sped away to its spirit home. How we all mourned that we had no pictures of Ler. Fourteen years ago the first note of intelligence that greeted nv ear from the spirit world was a test from this spirit sister. When the possibility of drawing spirit ikenesses was first established, I was most anxious o get hers. I was promised that some day I should have it. I became impatient. I tried every medium I could hear of, but of no avail. I soon earned, also, that a higher power controlled that matter, and it would avail nothing to me to fret about it. This frame of mind and feeling was the result. Whenever my spirit friends can give me the likeness of my sister, I shall be most grateful for it. The great anxiety having passed from my mind, and years having intervened since the last promise, my surprise was all the greater to receive by express at Cleveland a quarter-sized life-like and most wonderfully accurate painting of my spirit sister, from one who was an utter stranger to my family and its history. Mr. Fayette is the medium or spirit artist whose organism was used to paint the picture in all its naturalness with which the artistic skill can make the canvass speak, there is our sister, our childhood knew—the wondrous bright eyes, the golden hair, long, straight and silken; the broad forehead, and a face so sweet in its expression that it won all hearts to it during its brief life, the sunlight wins the flowers without effort. With deepest gratitude to our spirit friends and to Mr. Fayette, we make this acknowledgment of our indebtedness for a beautiful picture of our darling

A. A. WHEELOCK.

SALEM, Mass., 1870. Mr. Fayette.—Our hearts were made glad by the picture last night, also your letter. Oh! so many, many thanks to you and the angel world for i Husband says he can remember her so well. My husband was fourteen when his mother passed to spirit life. I wish you to write me what your terms are—husband requests me to thank you over and over for him. He lays looking at the portrait and is crying like a child.

E. A. BLAIR.

ST. Louis, 1866. Mr. Fayette—DearSir:—I do not know as you

painted two spirit portraits for me, one of my mother (who was never in this country) and one of my son, which portraits are correct and at the time acknowledged so to you, and was afterwards published in the Banner of Light. I trust you will remember me; I wish to get another spirit portrait of Elvira—22 years in spirit life. If you will furnish me this portrait I will double the price you ask C. H. FISHBACK. for a painting.

PHILADELPHIA, Pa., 1871. Mr. Fayette:—Excuse me for my seeming neg-lect in not writing to you before, as I wished some of my wife's friends to see the painting-her cousin was much attached to her in earth life. She pro-nounces it a very correct likeness of her and points out several very prominent points; also my brother recognizes it as a very correct likeness. Our daughter's child has a collar of her mother's—a keepsake—it is a fac-simile of the one in the painting. For myself, words cannot express my gratitude to the spirit world, for love and kindness to yourself as their instrument in thus presenting me with this treasure. The likeness is before me and the more I

look at it the more do I see the sainted loved one.

With a hearty God bless you, I remain, Yours, fraternally, JOHN LYNCH.

CEDAR FALLS, Iowa, 1873. Mr. Fayette.—The painting is received and recognized by all. Could you have been here and witnessed the joy and satisfaction that illuminated Grandma's face, as she lay looking at the portrait of her husband, it would have paid you for years of toil. He was a Methodist minister, and masses of his church members flock to see it and all recognize it. A full account of the painting was pub lished in the Cedar Falls Gazette.

From the Religio-Journal.

Mr. A. D. Smith, of Downer Grove, Ills., called upon us a few days ago and informed us that she was in possession of a spirit portrait of her hushand, executed by Mr. Fayette, of Oswego, N. Y. She says it is a very correct likeness, the vest in the painting is a fac-simile of the vest in which he was dressed at the wedding.

Mrs. S. L. Woodward, Fruitland, Ills., writes to

the Journal-I see mention made of Mr. Fayette as a spirit artist. I wish to add my testimony also. We have a fine and correct likeness of our little spirit daughter executed by him. There was no likeness ever taken of her before she passed from earth life. I am a medium (clairvoyant) and have had the unspeakable pleasure of seeing and holding converse with our darling since her entrance into spirit life. A few weeks before we received the painting, she came to me telling me she wished to get her picture taken for a Christmas present for us. I wrote immediately to Mr. Fayette, giving him the required information, and in due time the picture came, satisfactory in every way. Even the hair matching in color exactly with a curl cut from the head before the little casket was laid away in its last resting place. She also consulted with us about her dress, asking us if we did not think white with blue ribbons, would be pretty. We told her we thought it would as she was very fair. Well, when the picture came it was her image, with the fleecy white dress and the blue ribbons looping up the sleeves. It is a beautiful picture. No words of mine can do it justice, it must be seen to be appreciated.

From the Rome (N.Y) Sentinel.

A SPIRIT PICTURE.

Mr. Dennison is a representative man among Spiritualists. None who know him doubt his sincerity. Seated in his parlor, the visitor can hardly fail to notice the picture of a determined looking Indian, with bone ear-rings and a scarf across his forehead. This chieftain has been in spirit-life about two hundred years. It has been his habit, frequently, to appear to Mr. Dennison, and the gentleman felt a strong desire for his picture, without knowing how he should get it. His pleasure may be imagined when he received a letter from a man in Oswego, of whom he had never heard be-fore, which letter stated that he had been impressed sen. Half in doubt, he went to Oswego, but at the first glance he recognized the form and features of his spirit visitor, and the picture, neatly framed has adorned his parlor ever since.

A SPIRIT LIKENESS. From the R. P. Journal, Chicago.
On the 19th April last we wrote a letter to Mr. Fayette of Oswego, New York, for a spirit likeness. We sent him the names of two persons in spirit ife, giving no other information in regard o them than what is contained in the following extract, viz., "I send you the name of my wife's sister, who has been in the spirit world over twenty-nine years. She was about twenty-four years of age, when she passed to the higher life Her name was Hulda R. Camp, the daughter of Philo G. Camp, who is also in spirit life. I will also give you the name of a daughter of mine, who was nine weeks old when she died, and she has been in spirit life about twenty-one years. Her name was Lavina M. Jones. Only four days ago he gave me a palpable kiss upon my forehead; an affectionate little dear; always presents herself and communicates when conditions are favorable. On the 13th of May, we received by express the likeness of a young lady from Mr. Fayette. It is executed in fine, life-like colors, and is an artistically executed painting. The color of the hair—golden—is the same as that of our deceased Lavina. The forehead strongly resembles that of our eldest daughter, with a striking family resemblance in the other features. Indeed, we are quite content to receive it as a true likeness of our beloved angel daughter. P. S.-I have very many similar evidences like the foregoing, and could copy indefinitely.

SPIRIT COMMUNICATIONS

THROUGH A SHAKER FRIEND

When fourteen years of age, our leading Eldress told me that I had the gift of writing, and should exercise it to the end of further development. I beyed, (being myself impressed in this direction.) and brought forth a goodly number of communications entirely satisfactory to those concerned, and to my leaders as well. However, in a little time it was thought unwise for me, being so young, to proceed in this channel, so I dropped the writing of spirit messages and have never since engaged in the exercise. I had many written for me at that time, and will here repeat a few extracts hoping thereby to interest some of my readers.

Desire Holt, (now passed over), was my teacher. Also, one of the leaders in the Church family, as well as the medium for what follows. Father William Lee said: "Rejoice little one that out of thy race may rise monuments of mercy's loving power-that out of the wilderness may spring forth the rose, which if cultured aright may bud, blossom and bring forth fruit meet for the Kingdom of Heaven. Mark well my sayings and be wise. The world, with all its flattering allurements, lies forward in your path, and ye must pass it by like a true child of mother Ann, else you can never prosper nor find that heavenly peace which your soul desires to obtain. But in obedience to your holy faith and teaching, you will grow and flourish like a well watered garden, and be crowned with the beautiful blessings and gifts of heaven, which can never fail nor be taken away from you."

Father James Whittaker said: "Be faithful my little one, in that already given, and in due time there will be more and greater gifts entrusted to your keeping." Then Mother Ann favored me with her notice and under the following circumstances. The instrument retired to the Elders apariment, seated herself on a low stool, for the purpose of writing me a birth day epistle, my 18th. ll of a sudden there appeared before her a brilliant light, out of which issued a beautiful female form. The intense brightness caused her to fall to the floor, and cover her eyes with her hands. Then voice said, "Arise for one is in waiting, even thy blessed Mother Ann, who hath words of comfort for this little one, even Julia." Hereupon she arose, but immediately fell to the floor again, where she

r knees, with book in hand. "My dear child, this day have I viewed thy heart and this is the witness thereof. Thy precious mother's name written therein sealed with the sweetest love of thy young life." And again; "Your soul cries for the bread and waters of heaven that you may have wherewith to feed others. In obedience you shall always be blest with a bounteous supply." Keep your heart imnocent, pure and upright, and ye will never be left, nor forsaken, but will remember me. About two years since you crowned with everlasting love and blessing.

prepared and penned the following, standing upon

"You ask for the gifts of God, and in good time my child, you shall be fed to a fulness."

again you cry-"O, my mother! for thy strength and guidance always, that my feet may not stray from paths of peace and purity! "And in obedience (although your way be hedged

about on every hand and paved with sorrow) you shall yet be shielded and safely led to the mansions of heavenly rest and joy." Her message closed, the medium saw all over the room, as it were, little drops of crystalized water. "These," said mother, "are the tears of repentance and prayer which have been shed by my faithful children in this place. Gathering them up into one large, crystalized ball (as a witness unto heaven she said) vanished from view. My life has been marked with opposition, struggle and disappointment on one hand, yet, on the other, far o'er balanced with beautiful benedictions both by earth and angel intelligences.

Here is a recent and most lovely symbol given me brough one of our superior media. "A white dove with an olive branch in it's beak, and on the leaves a new song written." To me this bespeaks love, peace and victory, even the holy "Christ spirit," or "heavenly dove." And may it ever abide with me even unto the end! Within a short time, while in meeting, another instrument saw me covered all over with the most beautiful spiritual ornaments, saying, (while telling me, after worship of the view had) I could scarcely refrain from coming to you on the instant. It affected both of us to tears, and quite surprised me, as we are not intimates in the least. She is between 70 and 80 years old, as well. Two years ago some of our family were on a visit in New Hampshire. They attended worship, and while there, one of the most noted clairvoyants saw enter the room a company of spirits, from this place, some of them our former leaders. One of the number whom we call "Mother Dana," brought with her a lovely robe-placing it on the shoulders of one of our sisters, she said, "this is for Julia, and you must carry it home with you and give it her."

Not long since I sat in my room with a small blank book in hand, which I was contemplating as to the propriety of filling it, according to my own gift, etc. It was Sabbath morn. Next day, while at our second family, a sister says, "Julia, I saw you here yesterday morning as plainly as I now do. You had a small book in your hand—pamphlet form-(and so it was), and across your other arm was lying a beautiful robe of some sort of light tinge—lilac, I should say." Well, as to the latter part of this view, I have my own interpretation. It was not literally a fact, as was the former. I think it means a new unfoldment of the spirit in

The medium mentioned is very deaf and seldom

attends worship, but sees all that is passing in con-

nection just the same, though in a house quite dis-

some form. In our small private circle for development, I have several times requested, within the last few weeks, that my spirit friends would bring me a golden pen, that I might the more easily write the truths bearing upon my mind, frequently asking them as well, if they were in accord with my pres-ent movements, etc. Last week a medium was here who occasionally visits a relative in our family. She knew no more of my conditions than Queen Victoria does. I went into the room where several were sitting with her. She began talking to me immediately-in a trance state-and said: You must write more, more, more," at the same time scribbling (or seeming too) with her finger on her own lap. Then, again, she said, "Write your faith;" this in answer to a mental question as to what the spirit would have me write. Further "that it would be shown me as I went along," etc.; that "all would come right." In reply to another mental question, this, and strictly in accord as well. "When you get upon the broad, the universal, it will be better explained." This was in regard to natural law. Then she said, "I surely had not thought of the pen so much desired. Here is a pen, I see, for you, with a gold crown upon it to give light, that you may write the truth." I asked for no tests, but was more eager for response

to my spiritual desires. In a sitting last summer with a medium from Philadelphia (of our own sister church in your city), she being a perfect stranger, said to me, "What, you make so many little scratches for? should make one big, large scratch, it be much better," opening her hands at the moment as if a book was being shown.

Do just as you please with all this, or any part of it. I work to obey impression, and in doing which, support the "cause" as well. In love with the truth and all good wherever found, I remain: spiritual worker. JULIA H. JOHNSON.

Westfield, Berkshire Co., Mass. Spirit Communications Received Through the Trance Mediumship of Alfred James.

COMMUNICATION FROM CHAS. R. MILLER. The following is a spirit communication received

by me through the mediumship of Mr. Alfred James. The medium being deeply entranced the controlling intelligence said: "Materializations are but the advanced guard of what is to come. This is but the scout that gives you notice of the annihilation of old king death Soon the veil that hangs between the visible and invisible worlds, by the sublimation of the atmos phere will fall, and you and all others in this mortal state will look across the so called "dark valley of the shadow of death," and see the light beyond. But only those of a finer mind and an illuminated intellect will be allowed to gaze on this sacred scene, for if we allowed it to become

have no desire to fulfill their mortal existence, but would flee to death in the mortal life. "So you see we can only let the spirit light shine upon those that are calculated to receive it, and when the prophetic eye of the spirit sees it will not be attended with disastrous results to them here And you and your brothers that help you plant Spiritualism firmly must not feel downhearted or listressed, if the rude and vulgar are not allowed to enter "the holy of holies." Those pearls which are to be showered on the faithful, are for them alone, and when the others deserve it they shall

common—these sacred intricacies—they would

"Grander efforts are now made by the invisibles who impress to strengthen those who are weak in the hour of temptation than was ever made before He who is thoroughly material, in his nature thinks that he understands natural laws, but the spiritual nature of all such must be illuminated before they can be fed by angel manna." "I have not anything more to say to-day, and I

will draw my communication to a close. Sign me LORD BOLINGBROKE. After a conversation of some length and great interest, the controlling intelligence expressed wish that myself and others would aid the medium to better earth-life conditions. The substance of the conversation was (though I did not make a literal report of the conversation as I did of the preceding communication), that in the impending conflict between Spiritualism and its opponentsthe opposing forces truth and error-it will be a necessity of the situation for earnest Spiritualist to organize "brotherhoods" or "fraternities," with the two fold object of developing mediumship, and giving to the mediums the best conditions, friendly

This conversation, of which I have given only a meagre report, was followed by a change of control the spirit speaking as follows:
"The darkness flies, the light shines in. Long has it been kept back by superstition, but truth i

co-operation and adequate support.

eating unto the core or heart of the tree-supersti tion—and it must die." "Great and glorious are the possibilities of your, of my individual spirit. Practical knowledge and utilitarian ideas are far better than transcendenta ones. It shall be my business to-day to make my statements as practical as I can."

"Science and philosophy are cold investigators and in their coldness they often miss those beautiful pearls of spiritual truth. Spirits care not to inspire cold intellectual men, they pour out their wisdom on the humble. He who in a lofty spiritual nature, loves with the utmost humility to hear the advice of the intelligence of this after life, needs no saviour, but hears the inspirationa cry of save yourself!"

"In time this bridge or chasm called death wil be annihilated, and mortal eyes shall peer into the bright beyond. I have worked my way from dark ness to light, and more and more bright glows the fire of love on the altar of everlasting life. God bless you! Sign me, P. B. RANDOLPH. I have other communications from exalted spirit

intelligences, given to me through the same medium;

some of these contain practical suggestions which I

will reserve for another communication.

East New York, Kings Co., N. Y.

from a commixture of Persico-Jewish and Christian ideas, passed over into this period also. It was supposed that the doctrine of a purga torial fire was to be found in Malachi, iii s, and in 1st Corinthians, iii, 12. In con nection with the notion of a dead faith, and the confounding together of the conceptions of the visible and of the invisible church, this doctrine, as had happened before under a Jewish-Christian mode of apprehension, that for example of the Clementines, was abused in being made the foundation of the false view, that whoever was a member of the Orthodox Catholic Church, and at the same time led a vicious life, would possess this advan-tage over the unbelieving, that although he needed to pass through such purification after death, he would still in the end attain salvation. Thus the passage just mentioned in the First Epistle to the Corinthians wa sso misconstrued, that it was supposed it might be affirmed of him who united with the pretended faith in Uhrist every species of vice, that he built on the foundation, which is Christ The moral zeal of Pelagius against an error so practically mischievous, led him to contend against the doctrine of such an *ignus purgatorius*, as may be gathered from his declaration which he made at the synod of Diospolis. Augustin sought to guard this doctrine against such misinterpretations. He considered that passage in the First Epistle to the Corinthians, as present life, of those who, though inspired by love of Christ, were still not as yet so penetrated by it, as to have their hearts entirely leansed from the love of earthly things; for in order that Christ should really be the foundation it was required that the love to him should over balance all other interests, and that the soul should be ready to sacrifice everything for him. Such a proof of purification, continuing to go on even after death, but only in the case of those who, in the sense just described, had made Christ the basis of their life, he considered to be a supposable thing; so that many believers attained to the state of lessedness through a certain purifying fire, endur ing for a longer or shorter time, according as they had set their affections more or less on perishable

The doctrine of eternal punishment continued as in the preceding period, to be dominant in the creed of the Church. Yet, in the Oriental Church, n which, with the exception of those subjects im mediately connected with the doctrinal controversies, there was greater freedom and latitude of development, many respectable church teachers still stood forth, without injuring their reputation for orthodoxy, as advocates of the opposite doctrine, until the time when the Origenistic disputes caused the agreement with Origen in respect to this point, also to be considered as something decidedly heretical. The skepticism with regard to that doctrine arose from very different points of view, and very different interests. For the most part, in the great cities of the East, it arose by no means from a more free and earnest reflection on religious subjects, but from a lack of Christian seriousness and a superficial and trifling mode of judgment. There were persons who would not seize the contrariety of moral evil to God's holiness in its strict truth, entangled as they still were too much in the pagan view of evil, as a property of nature, and hence were still too far from rightly understanding the true essence of Christian sanctification. They would fain reason away the doctrine of eternal punishment, simply because this doctrine presented terrifying images, which disturbed them in a life too deficient in point of moral strictness and purity God-they imagined-could not so severely judge weaknesses of mankind. Those declaration of holy Scripture respecting everlasting punishment contained nothing but terrifying threats. Chrysosom, who, in the great cities where he labored came most frequently in contact with this frivolous way of thinking, was incited, by the lively zeal which he felt against everything destructive to practical Christianity to controvert these opinions with earnestness, although, perhaps, otherwise his mild and amiable spirit might not be altogether disinclined to the doctrine of a universal restoration, with which he must have become acquainted at an earlier period, from being a disciple of Diodorus of Tarsus.

goods. But he puts down this doctrine as some

what doubtful.

But from two theological schools there went forth an opposition to the doctrine of everlasting punishment which had its ground in a deeper Christian interest: inasmuch as the doctrine of a universa restoration was closely connected with the entire dogratic systems of both these schools, namely, that of Origen and the school of Antioch. As it concerns the former we may remark here still another after influence of the great Origen upon individual church teachers whose theological education had been shaped by the study of his writings, as for example, a Didymus and a Gregory Nazianzen. But this particular doctrine was expounded and maintained with the greatest logical ability and acuteness, in works written expressly for that purpose by Gregory, of Nyssa. God, he maintained, had created rational beings, in order that they might be self-conscious and free vessels and recipients for the communications of the original fountain of all good. Now, if the soul exist in a condition of harmonious correspondence with this destination, and of harmonious activity for the reception of the godlike life, it is blessed. If this harmonious relation is disturbed by that which is alien from it, by moral evil, it is wretched. The expressions, reward and punishment, are but inadequate terms to denote the present existence or the disturbance of this harmony of relations; just as when the healthy eye, in the exercise of the power residing within it, perceives bjects in the sunlight, or when it is prevented from doing by disease. All punishments are means of purification ordained by divine love with a riew to purge rational beings from moral evil, and to restore them back again to that communion with God which corresponds with their nature. God would not have permitted the existence of evil, unless he had forseen that by the redemption all rational beings would, in the end, according to their destination, attain to the same blessedness with himself."

IWho can reasonably doubt that Gregory, Nyssa, wrote the works referred to, in accordance with his personal knowledge of the truths which have given rise to Modern Spiritualism? Remem-ber, dear reader, that he lived and wrote in the fourth century of the Christian era.]

How vastly better it would have been for mankind had the Roman Catholic Church accepted and taught the truths which Gregory, of Nyssa, so ably presented and contended for at that early period of he Christian movement. It is not too late for that Church to take the work up where he left it and to lead mankind by the love of truth instead of the fear of torments which its priesthood impiously claim to inflict or withhold. The following are the passages referred to by Neander: Malachi, iii, 3. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

I Corinthians, iii, 12. "Now, if any man build

upon this foundation gold, silver, precious stones, wood, hay, stubble: 13. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. 14. "If any man's work shall abide which he has

built thereupon, he shall receive a reward. 15. "If any man's work be burned he shall suffer loss; but he, himself, shall be saved; yet so as by

Is it reasonable to suppose that the Catholic doctrine of a purgation from sin and ignorance, after death, has no more substantial foundation than those passages of Scripture? We know it has, and that better foundation is the knowledge of the truths which are daily and hourly being manifested wherever humanity exists on this globe.

It is not work that hurts a man. It is the corrosion of incertainty; it is the acrimony of fear; it is the anticipation of trouble; it is living in a state of painful apprehension. Therefore, we should en-deavor to rise out of the atmosphere of gloomy forebodings.

Pistorical.

THE DOCTRINE OF PURGATORY; OR, DOCTRINE OF THE LAST THINGS.

From Neander's History of the Christian Religion and Church.]

In respect to the doctrine concerning the last hings, it is to be observed that the notions respect ing disciplinary or purgatorical sufferings, which in the East and West had already, in the preceding period, shaped themselves out into different forms THE BEST THAT I CAN "I cannot do much," said a little star, -"To make the dark world bright! My silvery beams cannot struggle far Through the folding gloom of night! But I'm only a part of God's great plan, And I'll cheerfully do the best that I can! "What is the use," said a fleecy cloud, "Of these few drops I hold? They will hardly bend the lily proud Though caught in her cups of gold! Yet I am a part of God's great plan. And my treasures I'll give as well I can." A child went merrily, forth to play, But a thought, like a silver thread, Kept winding in and out all day, Through her happy golden head;

> For you are a part of God's great plan." She knew no more than the glancing star, Nor the cloud with its chalice full! How, why, and for what, all strange things are, She was only a child at school! But thought, "It's a part of God's great plan. That even I shall do all I can!"

Mother said, "Darling, do all you can,

CHILDRENS' COLUMN

So she helped a younger child along. When the road was rough to her feet, And she sung from her heart a little song That we all thought passing sweet, And her father, a weary, toll-worn man, Said, "I, too, will do the best I can!"

How Charlie Killed Joe.

"See, the clouds are thick as they can be. I am are it must snow. The weather is so cold that it couldn't possibly rain. Do you think it could, asked Charlie, as he came back from the window where he had been standing gazing out into the darkness. Little Jennie looked up from the book she was reading and laughed. "Do you know how many times you have said that before this evening?" she asked, playfully.

Charlie colored; but before he had time to an wer, Walter stretched out his thin hand, and armly grasped that of his strong twin brother. "Never mind, Charlie," he said gently, "it is not every boy who would look forward so eagerly to the prospect of a hard day's work. You make an idle, worthless fellow like myself feel utterly ashamed."

Charlie sat down on the lounge, to which of late poor Walter had been almost constantly confined, and looked lovingly into the pale, sweet face. It was for that dear brother's sake that he watched the clouds so anxiously. His summer earnings had been invested in a spade, and he hoped to make enough by cleaning pavements, after the first snow, to provide the warm flannels which the doctor had ordered, and of which the invalid stood sadly in need.

It was with a glad heart, therefore, when he arose the next morning, that he found the ground thickly covered with a soft, white mantle. So eager was he to begin work that he could not wait or breakfast, but hurriedly drinking a cup of coffee and slipping a roll into his pocket, to eat between imes, he ran out into the shed for his spade. He came back in a few moments looking white

and frightened. "Mother, he cried anxiously, "did you move my spade?" "No, my son," she answered, "I did not. Isn't No!" he replied, "it is gone too hard;" and, throwing himself, into a chair, he

bent his head upon his hands and cried like a little child. "I know who has it," he said at last in bitter tones. "It is that hateful Joe Norris. He saw me put it in the shed the day I brought it home, and aughed, and said 'He was glad there was a spade in the neighborhood, and hoped I would be generous and lend it occasionally.' But I didn't think

even he could be so mean. I would like to kill "Oh. Charlie! Charlie!" cried Walter's horrified voice; and as Charlie looked up, and saw the tears standing in his brother's eyes, his heart smote him. and going over to the lounge he threw himself

down beside it. "I know I am wrong, Walter." he said. "hut I can't help it. I didn't tell you, but I meant to earn enough to buy those flannels the doctor ordered. It may be your very life that boy has taken in

taking my spade. "I hope not so bad as that," said Walter, and I thank you just as much for your intended present as though I had received it. But oh, Charlie, don't you remember that 'Whosoever hateth his brother s a murderer.'

"But how can I help hating him, when he is bateful," said Charlie. "Of course I don't mean I would really kill him, but I would like to punish nim, and I can't for he is larger and stronger than There is nothing to do but bear it." "Yes," said Walter, "there is another thing you can do; you can forgive it." "I cannot. That is asking too much of human

Walter's words sank deep into his brother's heart, but the battle to be fought was a hard one, and the day was far advanced before he was able to resist he temptation to be revenged against Norris. The victory was won at last, and when late in the afternooe he heard his voice calling him, he went out into the little yard, feeling no longer angry with, but sorry for, a boy who could act so meauly. Joe, who was the torment of the neighborhood,

sat upon the fence. He took off his cap, and made Charlie a provoking little bow. "There's your spade," he said, as he threw it down in the yard. "I am very much obliged to you for the use of it. I've had a very profitable day. I've made three dollars," and he handkerchief, in one corner of which the money was tied. "You would like to break my head, wouldn't you?" he added, teasingly, finding that Charley was silent. "Shall I come down and let yeu do it?"

"No," said Charlie, "I don't want to harm you. I did feel awfully angry this morning, but I have been trying hard all day to for sive you, and I think have done so."

"Ho, ho," cried Joe, laughing coarsely, "you had better wait, I think, until I ask to be forgiven The Bible says you are to forgive your brother when he repents; and I haven't repented yet, and am not likely to."

"That's none of my business," said Charlie. "The repenting is your part, the forgiving is mine. But I don't believe, Joe," he added, "you will get much good out of that money you have earned to-day. I should think you would be sorry, for I was going to buy flannels for Walter with the money. He has so much to suffer, we like to make him as comfortable as we can; but it can't be helped now, I suppose."
"Ob, stop your preaching," cried Joe.

took your old spade for a joke anyhow." "It was a poor joke," said Charlie, "and Walter will have to suffer for it." He turned and went into the house, and Joe disappeared over the fence. Late on Saturday, as they sat around the suppertable, there was a tap at the door, and as Charlie opened it, to his surprise he saw Joe standing there with a bundle under his arm. "Come out here," he said, in a low tone, "I want to speak to you." Charlie felt a little anxious as to what fresh persecutions might be in store for him, but he closed the door and stepped out upon the pavement "Here they are," said Joe, as he put the bundle

into his hands, "those shirts you know you talked about for Walter. I had intended to buy skates with the money, but I couldn't do it. So I got the flannel and plagued mother until she made it up.
And now I hope its all right between you and me."
"All right," cried Charlie. "Why, Joe, you're
just splendid. Won't Walter be pleased," and leaning his head against the door-post, he broke down

utterly.

"Come, come," said Joe, "don't take on so. I don't like scenes, you know; but, Charlie, I will never laugh at you again, or treat you as I have, and we'll be good friends always.—Chrildren's